The WESTMINSTER YOUNG PEOPLE'S QUARTERLY

International Uniform Lessons

October, November, December, 1923

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The Westminster Young People's Quarterly

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THE YOUNG PEOPLE'S QUARTERLY

With this issue, the Young People's Quarterly makes its first appearance as one of the regular lesson publications of the Presbyterian Board of Publication and Sabbath School Work. It has come into being in answer to a definite call from the field, and to meet a need which has arisen with the development of the newer grading in the Sunday school and church.

As a Young People's Quarterly, it is planned for that important group in the Young People's Division just above the Senior Department. These young people are older than Seniors, and are ready for more serious thinking, but are not yet ready to take an adult view of life. They are thoughtful, but they are also open-minded and are still in a formative stage of their development. Their ages usually lie within the general limits of eighteen and twenty-three, or what, from another point of view, might be termed the "college age."

The Young People's Quarterly is published in two editions: the Uniform Lesson Edition and the Departmental Graded Lesson Edition. The Uniform Lesson Edition will contain lesson materials based upon the International Uniform Lesson outlines, and the Departmental Graded Lesson Edition will contain lesson materials fitting into the Westminster Series of Departmental Graded Lessons, which have been based upon the International Graded Lesson outlines, modified.

The Young People's Quarterly will have three sections: general material of interest to the young people in their personal living and in their work in the Sunday school and church, lesson materials for the Sunday-school class, and topics for the expressional societies.

The first section of the Quarterly, consisting of general material, will be the same in both editions, and will keep the young people of the Church informed concerning the latest developments in Sunday-school work and concerning the plans and movements in religious education in which they should be interested and with which they should coöperate.

The newest feature of this publication is the Correlated Topic for Young People's Meetings or Expressional Organizations. This feature is based upon the principle that the program of religious education in the Church is one, and that the various societies and organizations

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are not independent units, each doing its own task apart from other organizations, but that the various organizations are parts of a whole, working together, and each doing its part in the one program for the same young people. Instead, therefore, of studying lesson material in the Sunday school with emphasis on instruction, and entirely different and unrelated material in the Young People's Society with emphasis upon expressional activity, the plan is to suggest for the expressional organization topics which are related to the Sunday-school lesson. What is studied in the Sunday school, where emphasis is laid upon worship and instruction, will be a preparation for the discussion in the young people's meeting, where emphasis is laid upon worship, expression, and service. Thus the discussion in the young people's meeting will follow naturally the lesson discussion in the Sunday school. The young people's meeting, however, will not be a mere extension of the Sunday-school lesson discussion, for the society topic, while correlated, will not be the same as the lesson topic.

The young people's topics for expressional societies are provided for those societies which appreciate the value of correlated topics for the young people's meeting and the Sunday school, but societies which desire to use the regular topics of the organization with which they are affiliated will find no difficulty in doing so, as the Sunday-school lessons are complete in themselves and not dependent upon the topics suggested for the expressional meeting.

The Editorial Department and the Department of Young People's Work of the Board will welcome letters from young people's classes and societies concerning this new Quarterly.

A STEP FORWARD IN SUNDAY SCHOOL WORSHIP

BY WILLIAM RALPH HALL

It hardly seems possible that the constant dripping of water upon a rock will wear away the stone, but it will. To some it hardly seems possible that active, often rather thoughtless, young people, may be united effectively in a worship service at the opening of Sunday school, but we know it can be done.

Let us grant that the worship service presents a rather complex problem, but its different elements may be pretty clearly separated one from the other. Thus we are able to work toward a higher standard a little at a time. The responsibility ought not to rest with the officers of the Sunday school. It must be a responsibility shared mutually by officers, teachers, and pupils.

KEEP MOTIVES CLEAR.—By quiet, forceful comments from the platform, presented in the most kindly way, keep before the group the reasons why a worship service is essential. Have the teachers thoughtfully supplement the platform advice. Have class discussion to clarify the pupil's own thinking on the matter. Include in the suggestions given an interpretation from more than one angle

of what is involved in reverence, humility, contrition, communion, aspiration, and praise.

Emphasize Christian Courtesy.—It is doubtful if success can be achieved through the results of a master disciplinarian on the platform. It may be achieved if young people themselves are led to set up standards in coöperation with teachers and officers. Such standards will be effective only when all work together consistently to maintain them. Eliminate as effectually as possible tardiness, movement of people around the room, whispering, and all those things that tend to distract and disturb.

Young People Should Share Responsibility.—Something of ease, poise, breadth, and richness may be sacrificed in having the young people take the different parts of the worship services, but we gain in the matter of training, which is very important. They may be used in working out in advance the worship program. With guidance, they may choose the hymns and the Scripture. The place of announcements, the offering, and all other features must be carefully studied. Without destroying the worship value of the service, the element of interest may be kept prominent.

By thought, prayer, effort, plan, and consistent conduct, our Sunday-school opening exercises may be made worship services.

A YOUNG PEOPLE'S PROBLEM? THERE IS A SOLUTION

BY WILLIAM RALPH HALL

For earnest workers in the local church, correlation is a friend to be cultivated, not a foe to be routed. It involves the very practical problem of bringing together all the leaders of a recognized age group in the church to determine a comprehensive program of religious education and to plan ways of making the program effective without overlapping, conflict, or omission.

Correlation is very greatly needed in the young people's work of the average church. For those who believe that we are doing a thoroughly satisfactory piece of work now in enlisting and training our young people for Christian life and service, correlation holds no hope. For those who feel that the young people are impossible and that our efforts to develop well-rounded Christian lives are in vain, correlation holds no hope. Correlation is for the forward-looking, enthusiastic, earnest believer in young people. We need to-day one thousand workers in as many of our churches who believe that in correlation there is a practical solution of some of our outstanding problems.

A few hints as to what correlation involves may induce at least a part of the thousand to tackle the job now. The lives of young people are especially crowded to-day. The present church program is often fragmentary and not carefully planned; for example, com-

paratively few organized classes or young people's societies have definite goals before them constantly. Existing organizations for young people are often unrelated both as regards program and leaders. In very few churches do you find the Sunday-school leaders consulting the leaders of the Young People's Society and leaders of any other organizations for young people, in developing forward-looking plans. Too many young people are little more than touched by the present plans for religious education, and the fruitage is not what we ought to expect.

Correlation is mainly a problem of coöperation on the part of the volunteer leaders which includes both the adult workers with young people and the young people themselves. The work should begin with the present leaders and the present organizations within the church. Extensive funds, elaborate equipment, a paid worker are not essentials of correlation.

The group concerned with the correlation of the Young People's Work should include one or more representatives of the session, the officers of the organized Young People's Department in the Sunday school, where such exists, or one or more of the general Sunday-school officers, each teacher of a young people's class, each president of an organized young people's class, the officers of the Young People's Society, and the officers of any other clubs or organizations for young people. This group should come together at first informally, to discuss the whole situation as to the work of the church for the young people. To give form, solidarity, and permanence to the group, simple organization will be necessary. The name "Young People's Cabinet" has been suggested for the group. A chairman and a secretary are the only officers that need to be named at the outset. Committees may be created as needed. Frequent meetings will not be necessary after plans are first outlined and launched.

The purpose of this article is not to give particulars; they are too numerous. These have been put down in Bulletin 7, "Correlating the Young People's Work of the Church," free upon request to the Board of Publication and Sabbath School Work, Witherspoon Building, Philadelphia. The hope of this brief presentation is that some earnest volunteer leader will say, "For the sake of our young people, I believe I ought to be the one in our church to start the consideration of correlation."

A PROGRAM FOR THE YOUNG PEOPLE'S SOCIETY

BY FRANK D. GETTY

Success in a Young People's Society must be measured by something more than the number of members on the roll or by that questionable element called "pep" which some groups seem to think is so essential. It is reasonable to expect a group of Christian young people to show tangible results at the end of each year of activity.

But such progress cannot be obtained unless at the beginning of the year there is adopted a definite outline of work which will keep certain objects clearly in view.

In this outline of work, sometimes called a program, there should be found the following main headings—Spiritual Growth, Coöperation with the Church, Education, Missions, Stewardship, Service, Social Activity, Membership Increase, Denominational Loyalty, Plans for Regular Meetings, Finances. Definite goals can be decided on for each of these divisions, and from year to year special emphasis can be placed on one or more phases of the work. Sometimes the young people should concentrate on evangelism, or leadership training, or missions, and the program can be so arranged as to make this possible. For the next two years the program prepared by Presbyterian Young People's Work for use in societies will give service the strongest emphasis. Instead of outlining what the individual can do, it suggests ways in which the society as an organized group can render various forms of Christian service.

To make sure that the entire program will be accomplished, it would be well to decide what parts of the program should be completed in the different months of the year. Such activities as membership increase and stewardship study might well be attempted in the fall; mission study might best be placed in the fall and late winter months; social activities should occur through the year. The officers and committees should be told for what parts of the program they will be held responsible.

By writing to the Board of Publication and Sabbath School Work, Witherspoon Building, Philadelphia, Pennsylvania, a society may obtain a copy of the program recommended for use this year, with suggestions for dividing the program into monthly sections and assigning it to the officers and committees.

TRAIN YOUR LEADERS

BY FRANK D. GETTY

In these days of enlarged program, special attention must be given to the discovery and preparation of young men and young women for leadership in our Sunday schools, Young People's Societies, Boys' and Girls' Clubs, and in the many specialized groups existing in our churches. And the number trained for such service must be large.

The ideal plan is a Leadership Training Course as a part of the regular educational program of each church. But where that is not possible, an Institute conducted annually will help meet the needs of the present and future workers in the church, and the work should be primarily educational. It would be well to have classes for workers in the various divisions of the Sunday school, for officers of the school, for officers of the church, for officers and workers in the

Young People's Society, and for any other specialized workers whom a church may have. It might be necessary to have separate classes for leaders in the different age groups. The Beginners and Primary leaders might combine in one class, with a separate class for Junior, Sunday-school, and Society leaders. In the Young People's group, officers and teachers in the Intermediate and Senior Departments, and Intermediate society leaders might meet in one class, and leaders in the Young People's Department in another. An additional class might be provided for officers of the organized classes in the Young People's Department. Usually the best results are obtained when those attending the Institute are seventeen years of age and over.

A suggested time schedule for an Institute is:

6.00-7.00—Supper and Social Hour.
7.00-7.15—Devotional Service.
7.15-8.00—First Class Period.
8.00-8.10—Recess.
8.10-8.55—Second Class Period.
8.55-9.30—Inspirational Address.

As has been intimated in a preceding paragraph, the various phases of work should be studied in regular classes, each session of which should be at least forty-five minutes long. Each person attending should enroll in the classes where the subjects of particular interest to him are being taught, and should attend only these classes throughout the Institute. In some instances it continues five successive nights. In a few cities, four nights have been given to this work, and in a larger number of cases, the Institutes last only three nights. In very rare cases, Institutes lasting one night or two nights have been held, although such a short time makes it difficult to do satisfactory work from an educational viewpoint.

If a church can have an Institute just for its own workers, it will, of course, obtain maximum results. Frequently, the churches of a community or of a whole city will have to unite their forces, in some instances coöperating with churches of other denominations. Regardless of the number of denominations or churches, there should be a central directing committee with subcommittees to arrange the program, secure leaders, advertise, enroll delegates, provide necessary equipment, arrange for supper, and so forth. The cost of an Institute should never be prohibitive, for the items of expense, including advertising, printing, possibly janitor service, and expense for out-of-town leaders, should be at least partly covered by a nominal registration fee, and the church should underwrite the balance.

The Board of Publication and Sabbath School Work, Witherspoon Building, Philadelphia, Pennsylvania, will gladly supply further information, and will assist as far as possible all churches desiring to hold an Institute.

AFTER THE STORM

BY REV. JOHN A. McAFEE

It was the last evening of the Young People's Conference at Hollister, Missouri. As the shadows lengthened we gathered on Sunset Rock and watched the sun sink to rest behind the hills. We saw the glory and the grandeur of God revealed in the eternal Ozarks. Then, through the ministrations of the leader of the vespers, we saw the love and the tenderness of the heavenly Father revealed in Jesus Christ.

After a few minutes' intermission we gathered in our consecration service.

The time came for the declaration of the purpose of the young people, purpose to use life in full-time Christian service in any field to which God might direct. In a dignified way, free from all undue emotional appeal, the leader had explained the meaning of the step which the delegates were to be given the opportunity to take.

Those of us in the rear of the tabernacle, which is open on all four sides, had seen occasional streaks of lightning and had noticed the clouds gathering in the northwest. Just as the leader was ready to give the invitation, the first gusts of wind which foretold the coming storm whirled through the building. Then the rain came in torrents and was driven through the building. Some one started a hymn and soon all joined heartily in the music. Other hymns followed. Suddenly the lights went out, but the singing went steadily on.

The lightning became sharper and sharper. The wind whipped itself into a veritable gale. Some one started the fine hymn, "God Will Take Care of You." Quickly the chorus took up the words.

Suddenly the whole roof of the tabernacle seemed alive. There was a terrific crash. For an instant every face was visible in the ghastly light of the flash, and then there was darkness. On went the music, swelling out the louder:

> "He will take care of you,
> God will take care of you."

Not more than one beat was lost.

After a while the storm subsided; the lights came on; and we went to our quarters. The lightning had struck a cottage not fifty yards away.

In the morning the meeting was continued. Those who were then in full-time Christian service were asked to come forward and stand at one side of the platform. Then those who were preparing to give themselves in full-time Christian service and who had previously registered their decision, were asked to join those standing. Then, those who desired to register for the first time their decision to dedicate themselves were invited to come forward and stand at the other side of the platform. Eighteen of those young people accepted

the invitation. Many eyes were moist and all hearts were thankful to the Father above for the hour.

YOUR WORK FOR FOREIGN MISSIONS

BY EDWIN E. WHITE

Are the people of your Sunday school interested in missions? If you should happen to answer "No," or "Not very much," ask yourself another question, "Why are they not interested?" You will probably discover a number of reasons. May not the chief reason be that they do not *know* much about missions? For example:

Does your Sunday school know of the doctor in a great Middle Western city who called his pastor into his office one day and showed him from his account books that he had a practice that gave him a very comfortable living? This doctor's fame as a skillful surgeon was growing, and it seemed clear that in a little while his income would be doubled. Turning to the pastor, he said, "I'm going to give it all up." When the pastor remonstrated, the doctor told how he had heard of a thousand miles of coast line without a doctor, where people suffered and died for lack of such help as his fingers could give. He had decided that the Lord had given him this ability to use for the good of others, and now this doctor is conducting the hospital at Point Barrow, the world's most northern mission station.

Or does your school know of the missionary and his family who, with household goods and medical and other supplies loaded on the backs of ninety ponies, traveled almost a month through nearly trackless, tiger-infested jungles, over towering mountains, through primitive country, that they might found a new station four hundred miles north of our nearest mission station in Siam?

These and many other stories your school ought to know. There are many fascinating ways of presenting them, by programs in the assembly period, by plays and pageants, by lantern slides, by reading contests, poster contests, exhibits. Write The Educational Secretary of the Board of Foreign Missions, who will be glad to send you information about plans and materials.

INTERNATIONAL UNIFORM LESSONS

Lesson I — October 7, 1923

ABRAHAM, A BLESSING TO THE WHOLE WORLD

THE GOLDEN TEXT: "In thee shall all the families of the earth be blessed."—Gen. 12: 3.

TEXT OF LESSON, Gen. 12: 1-4; 18: 17, 18; 22: 15-18.

For entire lesson, see Gen. 12: 1-4; 18: 17, 18; 22: 1-18; Heb. 11: 8-10, 17-19.

AMERICAN STANDARD VERSION

Ch. 12: 1 Now Je-ho'vah said unto A'bram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee:

2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing:

3 And I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed.

4 So A'bram went, as Je-ho'vah had spoken unto him; and Lot went with him: and A'bram was seventy and five years old when he departed out of Ha'ran.

* * * * *

Ch. 18: 17 And Je-ho'vah said, Shall I hide from A'bra-ham that which I do;

18 Seeing that A'bra-ham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

* * * * *

Ch. 22: 15 And the angel of Je-ho'vah called unto A'bra-ham a second time out of heaven.

16 And said, By myself have I sworn, saith Je-ho'vah, because thou hast done this thing, and hast not withheld thy son, thine only son,

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heavens, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies;

18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

AUTHORIZED VERSION

Ch. 12: 1 Now the LORD had said unto A'bram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

4 So A'bram departed, as the LORD had spoken unto him; and Lot went with him: and A'bram *was* seventy and five years old when he departed out of Ha'ran.

* * * * *

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Ch. 22: 15 ¶ And the angel of the LORD called unto A'bra-ham out of heaven the second time,

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17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore; and thy seed shall possess the gate of his enemies;

18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

DAILY HOME READINGS

M. Oct. 1. Gen. 12: 1-9. A Promise of a New Nation.
T. Oct. 2. Gen. 15: 1-7. The Promise Renewed.
W. Oct. 3. Gen. 17: 1-8. A Father of Many Nations.
T. Oct. 4. Gen. 18: 23-33. Abraham Prays for a Wicked City.
F. Oct. 5. Gen. 22: 6-18. Faith Is the Victory.
S. Oct. 6. Heb. 11: 8-19. Vision and Victory.
S. Oct. 7. Psalm 47. The People of the God of Abraham.

A MISSIONARY MESSAGE

The lessons for the next three months deal with the missionary message of the Bible. These lessons will show us how the religion of the Old Testament captured the Hebrew people, and through them blessed the world. They will also introduce us to the beginning of the Early Christian Church and the motive which prompted the early disciples to go everywhere preaching the gospel.

The religion of the Bible is a missionary religion. The last command of Jesus was, "Go ye into all the world, and preach the gospel to the whole creation." If Christianity is worth to us all we say that it is, then it is our duty to proclaim it in all the world. We ourselves are the result of missionary effort on the part of others.

It is difficult to believe there was a day when the Church did not believe in missionary work. The modern missionary movement, however, is about one hundred and twenty-five years old. When William Carey, the pioneer missionary to India, asked a group of ministers if the Church had done all it could for the heathen, he received the answer: "Young man, sit down. When God pleases to convert the heathen world he will do it without your help."

These lessons will show us that God uses the help of men to bring the world to a knowledge of himself. The motto of Carey's great life was: "Expect great things from God. Attempt great things for God."

To Think About: Alexander Duff, who helped lay the foundations of missionary work in India, said: "There was a time when I had no care nor concern for the heathen. That was the time when I had no care nor concern for my own soul, but by the grace of God, when I began to care for my own soul, then I began to care for the heathen, too."

THE MISSIONARY PIONEER

Our lesson introduces us to Abraham, the missionary pioneer. It will be our purpose to discover why such a title is given him.

He lived nearly four thousand years ago. His name at first was Abram, but this was later changed to Abraham, which means "father of a multitude of nations." The lesson explains the meaning of this new name. His home was in Ur of the Chaldees. Ur was a city in Babylonia, situated on the Euphrates River about one hundred and forty miles from the city of Babylon and one hundred and twenty-five miles from the Persian Gulf. Babylonia at that time possessed a wonderful civilization. Ur was a large city, and the sciences and arts

were well advanced. Idolatry was the common religion of the country and at Ur there was a temple dedicated to the worship of Sin, the moon god.

God revealed himself to Abraham. That is the great religious fact of early history. The story is told in our first lesson passage, Gen. 12: 1-4.

We can only guess how this marvelous revelation came to Abraham. Perhaps all we dare say is that God chose Abraham to be the herald of the true faith. To Abraham he made known his character and his purpose. From Ur Abraham went forth on his religious pilgrimage, sojourning for a while at Haran. Later he came to Shechem in the center of Canaan, the Land of Promise, and there he erected an altar to the one true God, and established a true spiritual worship.

To Think About: Abraham was a blessing to the world because he taught the world the true knowledge of God. Can you name some of the men and women who have blessed the whole world? What test must we apply to men when we classify them as great?

WHAT IS TRUE GREATNESS?

What is greatness? This is an interesting question, and the answer will depend upon our standard of values. We speak of Cæsar the Great, Napoleon the Great, and Alexander the Great. Were these men really great? What was Jesus' standard of value? Why did he refuse the offer of the whole world in his temptation in the wilderness? Explain the meaning of Jesus' words: "The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors. But ye shall not be so: but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve." What did Jesus mean when, in answer to the question, "Who then is greatest in the kingdom of heaven?" he said, "Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven."

Recently H. G. Wells made a selection of six of the world's greatest men. He named Jesus, Buddha, Asoka, Aristotle, Bacon, and Lincoln. Could you guess from this selection what standard Mr. Wells set up for himself by which he made this selection? He tells us that he chose these as the six greatest men that ever lived because of the service they rendered to the world. We must test greatness by usefulness and service.

Measured by this standard how would you classify Napoleon, Cæsar, Shakspere, Edison, Marconi, Washington, Lincoln? Why do we give Jesus the supreme place?

From this point of view how would you classify Abraham? What service did he render? In speaking of Gladstone his biographer says,

"The world is interested in Gladstone not so much because of what he did as because of what he was." It is a great thing to do great things. It is a greater thing to be a great man.

Abraham's character stands out against the dark background of history. He is called by two very significant names. He is called "the friend of God." Although he made many mistakes yet he was always penitent and at the end he was true to God. He was called also "the father of the faithful." Faith was his guiding star. Because of faith he left home and country for a city "whose builder and maker is God." Read the eleventh chapter of Hebrews, where it tells how Abraham went out, not knowing whither he was going because he had faith in the promise of God. God was to him the one great timeless Reality.

To Think About: There is a story in the Koran, the Mohammedan Bible, which is worth thinking about. "When night overshadowed him, Abraham saw a star and said, 'This is my Lord.' But when the star set he said, 'I like not those that set.' And when he saw the moon rising, he said, 'This is my Lord.' But when the moon set, he answered 'Verily, if my Lord direct me not in the right way, I shall be as one of those who err.' And when he saw the sun rising, he said: 'This is my Lord. This is greater than the star or moon.' But when the sun went down, he said: 'O my people, I am clear of these things. I turn my face to him who hath made the heaven and the earth.'"

SOME THINGS ABRAHAM DID

Abraham has been called the first pilgrim of faith. He was the first of the pilgrims who left his own land in search of a foreign land where he could be free to worship the true God and train his children in the true faith.

Who were the Pilgrim Fathers? Why did they leave Europe? Why did they come to America? Those first Pilgrims of the Mayflower numbered one hundred and two. Can you give the names of six of those Pilgrims?

How many left Ur when Abraham departed from his home? Who was Lot? What happened to him? What handicaps did the Pilgrim Fathers experience? With what handicaps did Abraham meet? What mistakes did he make? Abraham showed his faith in the one true God in many ways.

(1) He immediately erected an altar to God when he entered the Promised Land.

(2) After his sad experience in Egypt he immediately confessed his sin and turned again to God.

(3) In his treatment of his nephew Lot he showed patience, courage, unselfishness, and faith. His prayer for Sodom shows him to be an earnest, righteous, and God-fearing man.

(4) His willingness to sacrifice Isaac, his son, was the great test of

his life. God taught him that human sacrifice was not acceptable, but that a willing spirit, a surrendered heart, was the true sacrifice.

(5) He lived a life of triumphant faith. (See Heb. 11: 17-19.) Jesus said, "Your father Abraham rejoiced to see my day; and he saw it, and was glad."

To Think About: What is faith? Is faith opposed to knowledge? See whether you think Tennyson right when he said:

> We have but faith: we cannot know;
> For knowledge is of things we see.

A BLESSING TO THE WORLD

The best thing Abraham did was to give himself to the world. He gave to his nation and to other nations the memory of a pure, true life. The best thing any nation gives to the world is good men, good women, good boys and girls. A nation may be rich in gold and poor in men. A nation's wealth is not in its mines but in its people.

In a day when idols were worshiped Abraham taught the truth that God was one and that he was good.

He gave to the world a true idea of worship. Worship became a matter not of sacrifice, and law, but of life and faith and prayer and fellowship. Abraham gave to the world a true basis of law and civilization. In his prayer for Sodom he said, "Shall not the Judge of all the earth do right?" The basis of God's government is justice, and such must be the foundation of all true government.

To Think About: Jews, Mohammedans, and Christians all unite in honoring Abraham as the true example of faith. Is there another name in history which has such a following?

THE CHILDREN OF ABRAHAM

Jesus was once talking to the Jews about Abraham, and they said to him that they were the children of Abraham. Jesus told them that they were wrong. A true child of Abraham was not necessarily a Jew, but was a man of faith. Every man who trusted God, who believed in God, was a true son of Abraham, and a Jew who had lost his faith in God had no right to call Abraham his father.

REVIEW QUESTIONS

1. What makes missionary work an obligation?
2. Were the Pilgrim Fathers missionaries in the true sense?
3. Why do we classify Abraham as the first great religious pioneer?
4. What was the difference between Abraham's religion and the religion of the people among whom he lived?
5. By what standard do you judge greatness? Name men and women who are still living whom you would call great.
6. What was the best service which Abraham gave to the world? What value is there in studying his life and character at this date?

ISRAEL, A MISSIONARY NATION

THE GOLDEN TEXT: "Ye shall be unto me a kingdom of priests, and a holy nation."—Ex. 19: 6.

TEXT OF LESSON, Ex. 19: 1-6; Isa. 43: 9-11; 45: 20-22.

AMERICAN STANDARD VERSION

Ex. 19: 1 In the third month after the children of Is'ra-el were gone forth out of the land of E'gypt, the same day came they into the wilderness of Si'nai.

2 And when they were departed from Reph'i-dim, and were come to the wilderness of Si'nai, they encamped in the wilderness; and there Is'ra-el encamped before the mount.

3 And Mo'ses went up unto God, and Je-ho'vah called unto him out of the mountain, saying, Thus shalt thou say to the house of Ja'cob, and tell the children of Is'ra-el:

4 Ye have seen what I did unto the E-gyp'tians, and how I bare you on eagles' wings, and brought you unto myself.

5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be mine own possession from among all peoples: for all the earth is mine:

6 And ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Is'ra-el.

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Isa. 43: 9 Let all the nations be gathered together, and let the peoples be assembled: who among them can declare this, and show us former things? let them bring their witnesses, that they may be justified; or let them hear, and say, It is truth.

10 Ye are my witnesses, saith Je-ho'vah, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.

11 I, even I, am Je-ho'vah; and besides me there is no saviour.

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Ch. 45: 20 Assemble yourselves and come; draw near together, ye

AUTHORIZED VERSION

Ex. 19: 1 In the third month, when the children of Is'ra-el were gone forth out of the land of E'gypt, the same day came they *into* the wilderness of Si'nai.

2 For they were departed from Reph'i-dim, and were come *to* the desert of Si'nai, and had pitched in the wilderness; and there Is'ra-el camped before the mount.

3 And Mo'ses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Ja'cob, and tell the children of Is'ra-el;

4 Ye have seen what I did unto the E-gyp'tians, and *how* I bare you on eagles' wings, and brought you unto myself.

5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine:

6 And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Is'ra-el.

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Isa. 43: 9 Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, *It is* truth.

10 Ye *are* my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I *am* he: before me there was no God formed, neither shall there be after me.

11 I, *even* I, *am* the LORD; and beside me *there is* no saviour.

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Ch. 45: 20 ¶ Assemble yourselves and come; draw near together, ye *that are* escaped of the nations:

that are escaped of the nations: they have no knowledge that carry the wood of their graven image, and pray unto a god that cannot save.

21 Declare ye, and bring *it* forth; yea, let them take counsel together: who hath showed this from ancient time? who hath declared it of old? have not I, Jeho'vah? and there is no God else besides me, a just God and a Saviour; there is none besides me.

22 Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else.

they have no knowledge that set up the wood of their graven image, and pray unto a god *that* cannot save.

21 Tell ye, and bring *them* near; yea, let them take counsel together: who hath declared this from ancient time? *who* hath told it from that time? *have* not I the LORD? and *there is* no God else beside me; a just God and a Saviour; *there is* none beside me.

22 Look unto me, and be ye saved, all the ends of the earth: for I *am* God, and *there is* none else.

DAILY HOME READINGS

M. Oct. 8. Ex. 19: 1-9. God's Message to Israel.
T. Oct. 9. Ex. 14: 19-31. Israel Saved to Serve.
W. Oct. 10. Ex. 20: 1-17. The Law of the Nations.
T. Oct. 11. Isa. 43: 1-13. Israel's Testimony to the Nations.
F. Oct. 12. Isa. 45: 20-25. Israel's God and Ours.
S. Oct. 13. Rom. 11: 25-36. Israel and the Time of the Gentiles.
S. Oct. 14. Psalm 100. Praise to the Lord God of Israel.

ISRAEL, A MISSIONARY NATION

Can a nation be a missionary to the world? What is the real meaning of the word "missionary"? It comes from a word meaning "one who is sent." Anyone who is sent by God with a message to other people is a missionary. The question is "Can a nation have a message from God to the world?"

Certainly Israel had. We call the Hebrew nation "Israel." The word "Israel" was the new name God gave to Jacob, when he was returning to his homeland.

Israel was chosen by God for a definite purpose. In the Book of Isaiah we read: "And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that it is I, Jehovah, who call thee by thy name, even the God of Israel. For Jacob my servant's sake, and Israel my chosen, I have called thee by thy name: I have surnamed thee, though thou hast not known me." The Psalms again and again refer to Israel as having been chosen of God to proclaim a divine message to the world. See, for example, Psalm 67.

The verses chosen for our lesson suggest that Israel had a missionary purpose in the world. Her people were to be a kingdom of priests, ministering unto men for God.

From the Bible point of view every nation has a mission to perform in the world. God used Greece to extend the Greek language, in which the New Testament was written. He used Rome to establish unity and peace in the world, so that the gospel might have the advantages of the protection of law and order. He used Egypt, Assyria,

and Babylon to train Israel in righteousness and obedience, but in a peculiar way he cared for Israel so that the true faith might be conserved and the worship of the one true God exalted.

To Think About: In what sense is America a missionary nation? In your opinion what is God's purpose for America in the world? Give reasons for your answer.

A MESSAGE OF LIBERTY

The first Bible verses chosen for your lesson are from the book of Exodus. Ex. 19:1-6. God interpreted to Moses his purpose for the nation. His words were: "Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself." Israel stood among the nations for liberty and democracy. We are apt to think that democracy began in America. We forget that America reaped the result of many seed-sowings in the field of liberty.

Israel sought and suffered for national liberty before America was discovered. The Hebrew people had been slaves in Egypt. They knew what slavery and oppression meant. For four centuries they had been in bondage to Egyptian rulers, and their emancipation had come to them as a divine deliverance.

Their liberty had been given them by the hand of the mighty God of Jacob. This made them dependent and trustful. They knew that they had not delivered themselves. God was their Deliverer. He, not Moses, was their Emancipator.

Israel never lost her love for liberty. Among the nations she stood for the will of the people. She was the first great democracy. Even when a king was chosen he was elected by the votes of the people. God trained the nation in moral responsibility and national morality. His word to the nation was, "Choose you this day whom ye will serve."

To Think About: Who said, "Give me liberty or give me death"? What led to the erection of the Statue of Liberty at the entrance to New York Harbor? What does the phrase, "Make the world safe for democracy," mean?

THE PATH OF OBEDIENCE

In the same passage which gives us the story of Israel's love of liberty the law of obedience is proclaimed. Ex. 19:5, 6. If the nation would be true to God, he would lead them into peace and prosperity.

True liberty means liberty to do right. Liberty does not mean freedom to do as we please. Do you think the people of America understand the difference between the liberty to do right and the liberty to do as they please? Can you distinguish between what is

meant by liberty and what is meant by license? Is there any such thing as "personal liberty"?

Obedience to law is necessary both for individuals and nations. Sin is lawlessness. The Book of Proverbs says, ch. 14: 34, that "righteousness exalteth a nation; but sin is a reproach to any people." The scientist says that we control nature by obeying her. Obedience is always the path to success. The sun and stars shine in obedience to law. The flowers bloom, the birds fly, the harvests ripen, and life is perfected by obedience to the laws of life.

To Think About: In "The Seven Lamps of Architecture," John Ruskin, speaking of liberty, says: "There is no such thing in the universe. There never can be. The stars have it not. The earth has it not. The sea has it not, and we men have the mockery and semblance of it only for our heaviest punishment." What do these words mean?

THE MISSIONARY MESSAGE

The lesson leads us from the historical experiences of the Exodus to the later experiences of the Exile. After the lapse of centuries the nation was brought to the bar of history. Isa. 43: 10, 11. The facts are all on the side of the divine promise. The long course of Hebrew history had proved that the purpose of God had not failed and that the missionary message of Israel was triumphant.

What was that message? It is stated in the simplest words. Isa. 43: 12. The fact of history, which is plain for all who read, is that while other nations perished Israel endured. If you will read the chapters preceding this lesson's verses in Isaiah you will hear the prophet calling the roll of the surrounding nations: Philistia, Tyre, Moab, Edom, Assyria, Babylonia, Damascus, Ethiopia. What had become of them? What was the reason for their downfall? The prophet states that their doom was deserved because of their faithlessness, their immorality, their idolatry, their disobedience. On the other hand, because of her fidelity, and because of her loyalty Israel remained an example of God's care. Later on, because of her unfaithfulness and after her rejection of Jesus, even Israel disappeared as a nation. Remember Jesus' lament over Jerusalem. Luke 13: 14.

To Think About: Can you interpret the downfall of Germany in the light of the principles we have been emphasizing? What nations to-day witness to the truth of God?

THE MISSIONARY MOTIVE

The ringing message of Israel is given in the verses chosen from Isa., ch. 45. This is the complete missionary motive. The religion of the Bible looks upon idolatry with sorrow and shame. The Jewish people learned to hate idolatry because of its immorality, its lack of mercy, and its cruelty. The Psalms are full of messages against the

worship of idols. Ps. 115: 4-8. In our country we think it is strange that people should worship idols, and yet even in our day there are millions in Africa, India, and China who still bow down to man-made gods. What responsibility have we for them?

Apart from the Christian religion, the religion of the Jews, which is based on the Old Testament, and the religion of the Mohammedans, which is also dependent on the Bible for what is best in it, the religions of the world are idolatrous.

The need for missionaries who will proclaim the message of a living God is just as urgent to-day as ever in the history of the world. Do you ever think of the treasure you possess in the true knowledge of God? What does that knowledge mean to you? Are you interested in giving the truth concerning life and God to others? With the knowledge of God comes all other knowledge.

To Think About: Whatever we serve is our God. Jesus said "You cannot serve God and mammon." By mammon he meant worldliness of all kinds.

THE MISSIONARY INVITATION

The closing verses of the lesson present this as the marvelous missionary invitation: "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." This was Israel's great opportunity to stand in the midst of the greatest nations of the day and bid them come and worship her God. Psalm 67.

The true missionary message is not about democracy, or civilization, or liberty, but about God. Matt. 28: 19, 20. Israel had the true message of the true God. Alone among the nations she had a true revelation of the Lord God, marvelous and mighty. It is wonderful to think what we owe to the Hebrew nation. Out of that nation came the Old Testament and the New Testament, and out of it in the fullness of time came Jesus, the Saviour of the world, and so Israel's real missionary message to the world is the message of the gospel of Jesus Christ, the Son of God.

To Think About: In what countries are American foreign missionaries at work? What message do they proclaim?

FOR FURTHER THOUGHT AND STUDY

1. In what way can a modern nation perform missionary service?
2. What service did Israel render to the surrounding nations and to our modern world?
3. In what way is America performing missionary service?
4. What nations to-day are worshiping idols, and what is our duty toward them?
5. What do you mean by internationalism? Has one nation a duty to another nation? Why?

ISRAEL IN THE MIDST OF THE NATIONS

THE GOLDEN TEXT: "Look unto me, and be ye saved, all the ends of the earth."—Isa. 45: 22.

TEXT OF LESSON, Josh. 1: 1-4; Isa. 2: 2-4; 19: 23-25; Ezek. 5: 5.

For entire lesson, see Josh. 1: 1-4; Deut. 4: 5, 6; 8: 7-10; Isa. 2: 2-4; 19: 23-25; Ezek. 5: 5.

AMERICAN STANDARD VERSION

Josh. 1: 1 Now it came to pass after the death of Mo'ses the servant of Je-ho'vah, that Je-ho'vah spake unto Josh'u-a the son of Nun, Mo'ses' minister, saying,

2 Mo'ses my servant is dead; now therefore arise, go over this Jor'dan, thou, and all this people, unto the land which I do give to them, even to the children of Is'ra-el.

3 Every place that the sole of your foot shall tread upon, to you have I given it, as I spake unto Mo'ses.

4 From the wilderness, and this Leb'a-non, even unto the great river, the river Eu-phra'tes, all the land of the Hit'tites, and unto the great sea toward the going down of the sun, shall be your border.

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Isa. 2: 2 And it shall come to pass in the latter days, that the mountain of Je-ho'vah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

3 And many people shall go and say, Come ye, and let us go up to the mountain of Je-ho'vah, to the house of the God of Ja'cob; and he will teach us of his ways, and we will walk in his paths: for out of Zi'on shall go forth the law, and the word of Je-ho'vah from Je-ru'sa-lem.

4 And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

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Ch. 19: 23 In that day shall there be a highway out of E'gypt to

AUTHORIZED VERSION

Josh. 1: 1 Now after the death of Mo'ses the servant of the LORD it came to pass, that the LORD spake unto Josh'u-a the son of Nun, Mo'ses' minister, saying,

2 Mo'ses my servant is dead; now therefore arise, go over this Jor'dan, thou, and all this people, unto the land which I do give to them, *even* to the children of Is'ra-el.

3 Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Mo'ses.

4 From the wilderness and this Leb'a-non even unto the great river, the river Eu-phra'tes, all the land of the Hit'tites, and unto the great sea toward the going down of the sun, shall be your coast.

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Isa. 2: 2 And it shall come to pass in the last days, *that* the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Ja'cob; and he will teach us of his ways, and we will walk in his paths: for out of Zi'on shall go forth the law, and the word of the LORD from Je-ru'sa-lem.

4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

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Ch. 19:23 ¶ In that day shall there be a highway out of E'gypt to

As-syr'i-a, and the As-syr'i-an shall come into E'gypt, and the E-gyp'-tian into As-syr'i-a; and the E-gyp'-tians shall worship with the As-syr'-i-ans.

24 In that day shall Is'ra-el be the third with E'gypt and with As-syr'i-a, a blessing in the midst of the earth;

25 For that Je-ho'vah of hosts hath blessed them, saying, Blessed be E'gypt my people, and As-syr'i-a the work of my hands, and Is'ra-el mine inheritance.

* * * * *

Ezek. 5: 5 Thus saith the Lord Je-ho'vah: This is Je-ru'sa-lem; I have set her in the midst of the nations, and countries are round about her.

As-syr'i-a, and the As-syr'i-an shall come into E'gypt, and the E-gyp'-tian into As-syr'i-a, and the E-gyp'-tians shall serve with the As-syr'-i-ans.

24 In that day shall Is'ra-el be the third with E'gypt and with As-syr'i-a, *even* a blessing in the midst of the land:

25 Whom the LORD of hosts shall bless, saying, Blessed *be* E'gypt my people, and As-syr'i-a the work of my hands, and Is'ra-el mine inheritance.

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Ezek. 5: 5 ¶ Thus saith the Lord GOD; This *is* Je-ru'sa-lem: I have set it in the midst of the nations and countries *that are* round about her.

DAILY HOME READINGS

M. Oct. 15. Josh. 1: 1-8. Israel in the Midst of the Nations.
T. Oct. 16. Deut. 4: 1-9. Living Before the Nations.
W. Oct. 17. Deut. 8: 1-11. Remembering God in Strange Lands.
T. Oct. 18. Deut. 31: 9-13. The Feast of Tabernacles in the New Land.
F. Oct. 19. Isa. 2: 1-9. God's Promise and Israel's Neglect.
S. Oct. 20. Psalm 60. Israel's Prayer for Deliverance.
S. Oct. 21. Psalm 48. God's Goodness to Israel.

THE POSITION OF PALESTINE

The first verses of our lesson, Josh. 1: 1-4, give us the boundaries of Palestine. We might call this land "the land of many names." It is called "Palestine," which is a form of the word "Philistia," the old name of a section of the country to the north. It is called "Syria," which is a short form of the word "Assyria." It is called "Canaan," the name by which the country was called before the coming of the Hebrew people. It is also called "The Holy Land," the country made sacred by prophets and priests, by the Temple at Jerusalem, and above all by the life and ministry of Jesus Christ.

It is a small land. It lies along the eastern shore of the Mediterranean Sea. Its extreme length is about one hundred and fifty miles, and its average width is seventy miles. It contains about ten thousand square miles, being not so large as Holland, and a little larger than New Hampshire.

This is the land out of which our religion came. It was a small, peace-loving country, surrounded by great nations such as Egypt, Babylonia, Assyria, Greece, and Rome, and yet it gave the world the Bible with its laws and literature, its prophecies and psalms, its revelation of God, and, above all, the gospel of our Lord and Saviour, Jesus Christ.

To Think About: In his "Historical Geography of the Holy Land" Dr. George Adam Smith says: "Between the Arabian Desert and the eastern coast of the Levant there stretches—along almost the full extent of the latter, or for nearly four hundred miles—a tract of fertile land varying from seventy to one hundred miles in breadth. This is so broken up by mountain range and valley, that it has never all been brought under one native government; yet its well-defined boundaries—the sea on the west, Mount Taurus on the north, and the desert to east and south—give it a certain unity, and separate it from the rest of the world." To this section of territory belonged Palestine. What religious advantages does such a location present?

THE STRATEGIC POSITION

Look at a map of Palestine and discover its geographical position. Compare the relation of Palestine to Assyria on the north and Egypt on the south to the position of Belgium lying between Germany and France. What danger is there in such a position? What are the advantages? Dr. George Adam Smith says: "There is probably no older road in all the world than that which is still used by caravans from the Euphrates to the Nile, through Damascus, Galilee, Esdraelon, the Maritime Plain, and Gaza. It is doubtful whether history has to record any great campaigns—as distinguished from tribal wars—earlier than those which Egypt and Assyria waged against each other across the whole extent of Syria, and continued to wage down to the sixth century before Christ."

Egypt and Assyria fought for world supremacy within Palestine. Across the highways of Palestine Alexander's legions marched. The Roman legions under Pompey traveled the same road. The Christian Crusaders came up out of Europe and passed along these old highways. Napoleon made this land the gateway of his Eastern ambitions, and in our own day General Allenby with his victorious British Army came up out of Egypt and met the Turk on the old Plain of Esdraelon.

These conquerors left traces of their influence upon this consecrated land. Assyria, Egypt, and Babylonia left behind them their idols and their false gods. Greece left there her language, which later became the vehicle of the revelation of the gospel of Christ. Rome left her law and government, her great roads. Traces of the influence of all these nations can be found on the pages of the Old Testament and the New Testament.

While these nations were influencing Palestine they were in turn influenced by the religion of the land. Palestine was the true Temple of the world for there the one true God was worshiped as holy and righteous and good. The gods of the surrounding nations were idols, but Jehovah, the God of the Hebrew people, was spiritual, supreme, and sufficient.

To Think About: Can you make a comparison between America

and Palestine? Compare the two countries in size, population, and religious influence.

THE RELIGION OF ISRAEL

The verses printed in our lesson from the second chapter of Isaiah, vs. 2-4, should be memorized. They are among the most beautiful sentences in our literature. They belong to what must have been a familiar song among the people of the land, for we find these same verses, almost word for word, in the Book of Micah. Ch. 4: 1-3.

These words contain one of the most wonderful visions of faith in the Bible. Of what do they speak? Try to make an inventory of what is contained in these surprising verses, remembering all the time where and by whom and when they were spoken.

They speak of the time when all nations shall come up to one place of worship. Faith, not doubt, will be universal.

This triumphant, universal faith will be the faith of the true God Jehovah, the God of Israel. It will be the faith of the Bible as it is interpreted in the gospel of Jesus Christ. Christianity will be the final world-wide religion.

It will result in a true life of peace and brotherhood on the earth, and "nation shall not lift up sword against nation, neither shall they learn war any more." We all desire war to cease. It will cease when men learn to worship a holy God and to treat all other people in the spirit of love and good will. So sure were those Jews of Isaiah's time that they possessed the true worship and the only true God, that they were ready to go out among the nations, and say, "Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob." Are we inspired by the same enthusiasm for the gospel?

To Think About: Name the great religions of the world. In what respect do they differ from the religion of Israel? What ideas of God, of sin, of salvation, are found in these non-Christian religions?

THE HOLY ALLIANCE

In the days of the Great War we heard a good deal about alliances. Germany, Austria, and Turkey formed an alliance. France, Great Britain, and Russia were parties to another alliance. They banded themselves together for protection in the time of war. The prophet in our lesson speaks of an alliance for peace. Isa. 19: 23-25. It is a strange league of nations of which he speaks. Egypt and Assyria were bitter enemies and both coveted Palestine and yet the prophet sees the time when both Assyria and Egypt will be allies, and Israel will be a third party in the alliance. It is a wonderful prophecy. Centuries before the nations dreamed of a league of nations to enforce peace, we have the Hebrew prophet speaking of the time when Egypt and Assyria and Israel would keep the peace of the world.

The reason for this unity and peace policy lies in a common faith. In the vision of the prophet each of these nations has come at last to bow before God, the most high. God puts his hand upon them, and says, "Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance."

It is religious faith only, that can bind the nations together into peace and unity of thought and purpose.

To Think About: What country to-day is the spiritual center of the world? Give reasons for your answer, and prove your statement by the test of Jesus, "By their fruits ye shall know them."

IN THE MIDST OF THE NATIONS

The Prophet Ezekiel sums up the place of Israel in a very happy sentence: "This is Jerusalem; I have set her in the midst of the nations, and countries are round about her." We have already seen what Israel's influence was and what advantages her unique geographical position gave her, but the most important contribution of Israel to the world was not the vision of her prophets, but the gospel of Jesus Christ. Israel gave us the Old Testament. From Israel, too, came the New Testament. From Israel came the gospel by which we live and which we seek to proclaim to every land.

As a nation Israel has passed away, but it has put in our hands the Bible and the faith of the gospel. What important obligation have we? Wherever this gospel is preached there is light and liberty, peace and hope. "It never shines into a cottage, but it makes it a palace. It never brings its influence upon a wretch in the gutter, but he stands upon his feet. You never take it into a pagan land but blossoms spring up." America, because it possesses the gospel, is under an unescapable obligation.

To Think About: John Wesley said, "The world is my parish." What did he mean? Why should we be interested in China, in India, in Africa? What missionary motive lies in the words of Jesus, "Other sheep I have, which are not of this fold"?

FOR FURTHER THOUGHT AND STUDY

1. Draw, from memory, an outline map of Palestine, and then test it by reference to a Bible map.
2. Give the boundaries and size of Palestine.
3. What natural advantages did Palestine possess?
4. Why were Alexander, Napoleon, and General Allenby interested in Palestine?
5. Tell the story of the way in which Allenby entered Jerusalem.
6. What religious influence did Israel have upon the surrounding nations and upon the modern world?

SOME MISSIONARY TEACHINGS OF THE PROPHETS

THE GOLDEN TEXT: "Nations shall come to thy light, and kings to the brightness of thy rising."—Isa. 60: 3.

TEXT OF LESSON, Isa. 60: 1-3; Jonah 4: 10, 11; Micah 4: 1-3; Zeph. 3: 9.

AMERICAN STANDARD VERSION

Isa. 60: 1 Arise, shine; for thy light is come, and the glory of Je-ho'vah is risen upon thee.

2 For, behold, darkness shall cover the earth, and gross darkness the peoples; but Je-ho'vah will arise upon thee, and his glory shall be seen upon thee.

3 And nations shall come to thy light, and kings to the brightness of thy rising.

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Jonah 4: 10 And Je-ho'vah said, Thou hast had regard for the gourd, for which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night:

11 And should not I have regard for Nin'e-veh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

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Micah 4: 1 But in the latter days it shall come to pass, that the mountain of Je-ho'vah's house shall be established on the top of the mountains, and it shall be exalted above the hills; and peoples shall flow unto it.

2 And many nations shall go and say, Come ye, and let us go up to the mountain of Je-ho'vah, and to the house of the God of Ja'cob; and he will teach us of his ways, and we will walk in his paths. For out of Zi'on shall go forth the law, and the word of Je-ho'vah from Je-ru'sa-lem;

3 And he will judge between many peoples, and will decide concerning strong nations afar off: and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

AUTHORIZED VERSION

Isa. 60: 1 Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.

2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.

3 And the Gen'tiles shall come to thy light, and kings to the brightness of thy rising.

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Jonah 4: 10 Then said the LORD, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night:

11 And should not I spare Nin'e-veh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and *also* much cattle?

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Micah 4: 1 But in the last days it shall come to pass, *that* the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Ja'cob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zi'on, and the word of the LORD from Je-ru'sa-lem.

3 ¶ And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

Zeph. 3: 9 For then will I turn to the peoples a pure language, that they may all call upon the name of Je-ho'vah, to serve him with one consent.

Zeph. 3: 9 For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent.

DAILY HOME READINGS

M. Oct. 22. Isa. 60: 1-14. Isaiah's Missionary Message.
T. Oct. 23. Jonah, ch. 3. Jonah's Missionary Message.
W. Oct. 24. Micah 4: 1-7. Micah's Missionary Message.
T. Oct. 25. Isa. 11: 1-10. The Knowledge of the Lord.
F. Oct. 26. Isa., ch. 52. The Kingdom Exalted.
S. Oct. 27. Isa., ch. 55. The Seeking Nations.
S. Oct. 28. Isa. 42: 1-12. A Light of the Gentiles.

WHAT IS A PROPHET?

In this lesson we are to study the missionary teachings of the prophets of the Old Testament. We usually think of a prophet as a man who tells about future events. This is partly true, but it is not the essential meaning of the word. A prophet is one who "forth-tells," as well as "fore-tells." He speaks for God.

There is a very interesting and arresting story in the Old Testament. Num. 11: 26-30. During the wilderness journey two men, Eldad and Medad, were found prophesying "in the camp." Joshua came to Moses, and said, "My lord Moses, forbid them." Moses replied, "Would that all Jehovah's people were prophets, that Jehovah would put his Spirit upon them!" What were these two men doing? Doubtless they were preaching, and in the Old Testament preaching and prophesying are the same. A prophet, like a preacher, is one who speaks for God to men. In speaking of God he may indeed speak concerning future things, but his main business is with things and people of the present.

In the book of Exodus, ch. 7: 1, we read that God commissioned Moses to go to Pharaoh saying, "See, I have made thee as God to Pharaoh; and Aaron thy brother shall be thy prophet." That is to say, Aaron would be the mouthpiece, the spokesman, the prophet of Moses. A prophet, then, is one who delivers a message for another, and in this lesson it will be our purpose to discover what missionary messages these Old Testament prophets delivered to their people. Having messages to deliver for God to men they were, indeed, in the best sense, missionaries.

To Think About: A recent writer has said, "The prophets were evangelists." What is an evangelist? In what sense did the prophets of the Old Testament proclaim the message of the gospel?

THE PROPHETS

It is well for every young man and woman to know the names and background of the Old Testament prophets. Our lesson introduces us to four: Isaiah, Jonah, Micah, and Zephaniah. Let us call the

roll of the great prophet-heroes of Hebrew history. We begin with Elijah and Elisha, who belong to the ninth century B.C. Jonah, Amos, Hosea, Isaiah, Obadiah, Joel, and Micah lived in the eighth century B.C. Zephaniah, Nahum, Habakkuk, and Jeremiah belonged to the seventh century. These men lived and spoke before the Babylonian Exile and the fall of Jerusalem, which took place 587 B.C. After the Exile we have Daniel, Ezekiel, Haggai, Zechariah, and Malachi. This whole prophetic period covers about four hundred years of history, and represents the high-water mark of Old Testament revelation. In days of prosperity and success the prophets pleaded with the people to be true to God. In days of failure and exile they proclaimed the triumphant hope of the coming of the Saviour of the world.

To Think About: Sometimes writers like Ruskin and Carlyle, and poets like Tennyson and Browning, are called prophets. Is this a right use of the word?

THE MESSAGE OF ISAIAH

The passage from Isaiah printed as part of the lesson gives us a verse or two of a lyric song of hope. The people of Israel are pictured as in darkness, but the prophet sees the darkness disappear and the light break in glory over the hills, and Jerusalem again glorified with the presence of Jehovah. It was not anything political that was making this possible. It was God. "His glory shall be seen upon thee." This is the one outstanding truth of all the prophets. God is always the Source of peace and prosperity. It is God who establishes and removes nations. This message is the unchanging theme of all the prophets.

The shining of the light of God upon Jerusalem attracted the nations. This is the second principle presented in Isaiah's message. "His glory shall be seen upon thee. And nations shall come to thy light, and kings to the brightness of thy rising."

The beauty of God upon Jerusalem would draw like a magnet the surrounding nations unto God. Goodness is attractive. Godliness is like a magnet. This is one of the recurring thoughts in the prophets. Peace and prosperity come because of godly living and righteous dealing. It was God who made Israel great.

To Think About: Read the story of Isaiah's call to his prophetic ministry as given in the sixth chapter of Isaiah. His response was "Here am I; send me." That is the true missionary response.

THE MESSAGE OF JONAH

The second section in our lesson is taken from the prophecy of Jonah. We all know the story of Jonah, but we all do not know its real missionary message. It is the greatest missionary message of the Old Testament. Jonah, a preacher of righteousness and prophet of God, was commissioned to go and preach the gospel of forgiveness

and peace to Nineveh, the sworn enemy of Israel. Jonah refused. He fled. The story says that he tried to flee "from the presence of Jehovah," but the Spirit of God followed him out even into the depths of the sea. He returned, faced his duty, and went to Nineveh with his message of repentance, "Yet forty days, and Nineveh shall be overthrown." The story of Nineveh's repentance is told in the third chapter. When Jonah found that Nineveh, through her repentance, was saved, he regretted that he had ever offered the gospel of forgiveness to the Ninevites, and asked God to let him die. Then God took him in hand and said: "And should not I have regard for Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?"

It is a marvelous message of loving care for all classes and races of men. It is one of the greatest missionary messages in the Bible, and it has its place with the evangelistic appeal of the New Testament that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."

To Think About: Turn to the beautiful hymn written by Bishop Faber which begins with the words, "Was there ever kindest Shepherd." Sometimes it starts with the verse "There's a wideness in God's mercy." Do these words interpret the message of the Book of Jonah?

THE MESSAGE OF MICAH

The passage taken from the Book of Micah was part of our last lesson "Israel in the Midst of the Nations." Isaiah and Micah lived at the same time, and proclaimed the same message. This passage contains a familiar prophetic thought. It speaks of the coming of the time when the Temple of God would be supreme in human society. This is always the emphatic note in all prophecy. God must be first. If God is first, then we may put second anything we like. God the eternal is God over the whole world. There is only one God for all nations. There is no such thing as a tribal God or a national God. During the War some of the German writers spoke of the "German God." There is only one God, and he is supreme over all nations and races and people. When Jesus came he taught all people to say "Our Father." Israel thus became the great missionary nation of the world, proclaiming the supremacy of God, the all-holy, and the all-good.

The phrase, "in the latter days," looks to the coming of the time when the Messiah would appear. The missionary message of the prophets contains the promise of the coming of Christ, the Lord and Saviour of men. The greatest definition of religion in the Old Testament is found in the Book of Micah. Micah 6:8.

To Think About: A great preacher speaks of the Church as the

"Greatest Mother in the World." He means by this that the Churc is the mother of hospitals, charities, and so on. Is this what Mica means when he speaks of the Temple of God as being established a the top of the mountains?

THE MESSAGE OF ZEPHANIAH

The demand of all the prophets is for purity and for cleanness o life. Before God could give any blessing to any people, sin an deceit and iniquity must be put away. The prophets denounced al forms of sin and iniquity. God hears those who call upon him i sincerity and in truth. Read, for example, the first chapter of Isaiah and discover how the prophets denounce all formal worship, all religious sham and pretense, and demand wholesomeness and pureness and cleanness of life.

Zephaniah denounced all forms of sin and demanded repentance. What are the things against which the Christian Church to-day speaks? The oppression of the poor by the rich, of the weak by the strong, dishonesty, drunkenness, immorality, thoughtlessness, heartlessness, selfishness, every form of injustice and unrighteousness. These same things the prophets denounced. They recognized clearly and felt deeply the sinfulness of sin, and in their condemnation of it were unsparing. They rebuked wrong in no uncertain language.

To Think About: What are some of the things in heathen lands which the Christian Church must denounce and destroy?

CAN WE BE PROPHETS?

If a prophet is one who speaks for God, then, of course, we can and should be prophets. We, too, should speak for God. Whenever we speak against evil or sin we are prophets. Whenever we proclaim the message of the gospel to others and tell of the greatness and goodness of God we are prophets.

A prophet is a missionary pointing to Christ the Saviour. Like John the Baptist, the last of the Old Testament prophets, we prepare the way for his coming.

FOR FURTHER THOUGHT AND STUDY

1. Give in your own words what you mean by the word "prophecy."
2. Write down the names of as many Old Testament prophets as you know.
3. What were the great truths proclaimed by the prophets?
4. Why do we think of the prophets of the Old Testament as great missionaries?
5. Name some modern men and women who have spoken for God.
6. How would you answer the question "Can we be prophets"?

WORLD-WIDE PROHIBITION

World's Temperance Sunday

THE GOLDEN TEXT: "I will set no base thing before mine eyes." —Ps. 101: 3.

TEXT OF LESSON, Ps. 101: 5-8; Prov. 23: 29-35.

For entire lesson, see Psalm 101; Prov. 23: 29-35.

AMERICAN STANDARD VERSION

Ps. 101: 5 Whoso privily slandereth his neighbor, him will I destroy:
Him that hath a high look and a proud heart will I not suffer.
6 Mine eyes shall be upon the faithful of the land, that they may dwell with me:
He that walketh in a perfect way, he shall minister unto me.
7 He that worketh deceit shall not dwell within my house:
He that speaketh falsehood shall not be established before mine eyes.
8 Morning by morning will I destroy all the wicked of the land;
To cut off all the workers of iniquity from the city of Je-ho'-vah.

* * * * *

Prov. 23: 29 Who hath woe? who hath sorrow? who hath contentions?
Who hath complaining? who hath wounds without cause?
Who hath redness of eyes?
30 They that tarry long at the wine;
They that go to seek out mixed wine.
31 Look not thou upon the wine when it is red,
When it sparkleth in the cup,
When it goeth down smoothly:
32 At the last it biteth like a serpent,
And stingeth like an adder.
33 Thine eyes shall behold strange things,
And thy heart shall utter perverse things.
34 Yea, thou shalt be as he that lieth down in the midst of the sea,
Or as he that lieth upon the top of a mast.

AUTHORIZED VERSION

Ps. 101: 5 Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer.

6 Mine eyes *shall be* upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me.

7 He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight.

8 I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the LORD.

* * * * *

Prov. 23: 29 Who hath woe? who hath sorrow? who hath contentions? who bath babbling? who hath wounds without cause? who hath redness of eyes?

30 They that tarry long at the wine; they that go to seek mixed wine.

31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, *when* it moveth itself aright.

32 At the last it biteth like a serpent, and stingeth like an adder.

33 Thine eyes shall behold strange women, and thine heart shall utter perverse things.

34 Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

35 They have stricken me, *shalt thou say*, and I was not hurt;
They have beaten me, and I felt it not:
When shall I awake? I will seek it yet again.

35 They have stricken me, *shalt thou say, and* I was not sick: they have beaten me, *and* I felt *it* not: when shall I awake? I will seek it yet again.

DAILY HOME READINGS

M. Oct. 29. Psalm 101. A Song of Mercy and Judgment.
T. Oct. 30. Prov. 23: 29-35. A Warning Against Wine.
W. Oct. 31. Dan. 1: 8-16. Temperance and Physical Fitness.
T. Nov. 1. Dan. 1: 17-21. Temperance and Intellectual Alertness.
F. Nov. 2. Dan. 5: 17-28. Temperance and Spiritual Insight.
S. Nov. 3. Dan. 5: 29 to 6: 3. Temperance and Political Preferment.
S. Nov. 4. Psalm 63. Longing for God.

SOCIAL WELL-BEING

The prophets spoke of the coming of the time when righteousness would triumph in the earth. The reign of God in the hearts of men results in the overthrow of every form of evil.

Take a paper and pencil and write out a list of the evils which menace society in our day. In a recent college textbook on social problems these are the subjects treated: "Immigration," "Child Labor," "The Sweat System," "Labor," "Unemployment," "The Blind," "The Deaf," "The Feeble-Minded," "Divorce," "The Liquor Problem," "Poverty." What would you add to the list?

In any list you make, the liquor problem will always appear. It is one of the worst of our social evils. It has troubled the world since the days of Noah, and has been the enemy of men and nations. It became such a social, economic, and moral menace that the American people rose up and passed the Prohibition Law, which outlawed the liquor traffic. The law of the land now prohibits the buying and selling of intoxicating liquor.

What has been the result? This lesson will point out some of the benefits, and some of the difficulties of the Prohibition Law.

To Think About: What effect had the World War upon the opinions of people in regard to the liquor traffic? What other countries have prohibitory laws?

A PSALM OF RIGHTEOUSNESS

The first part of our lesson text is from Psalm 101. It has been called a "Mirror for Magistrates." It is the vow of the king that he will rule over his land in righteousness. It is the monarch's confession of faith that he will administer the law so that righteousness shall triumph and iniquity be punished.

What has this to do with our lesson on prohibition? It has a great deal to do with it. The Prohibition Law is now the law of the land. It has become part of the Constitution of the country, and it

is the duty not only of the President, governors, magistrates, and judges to enforce the law, but the duty of all citizens, rich and poor, to obey the law.

Yet on every hand there is lawlessness. What is called "bootlegging" is prevalent, and many people are saying that prohibition has failed because it has brought forth a harvest of lawbreakers.

This creates a dangerous situation. When a nation willfully and wantonly breaks its own laws, the precipice is not far away. Perhaps the law does not make lawbreakers, but only brings to light those who already are lawless at heart.

We must remember that all laws are broken. The law against murder does not make murder cease. The law against robbery does not put an end to stealing. These laws are good, and we do not think of blaming the law because there are murderers and thieves abroad in the land. We blame and punish such men. It should be the same with the Prohibition Law. The words of Psalm 101: 6, 7 are true:

"Mine eyes shall be upon the faithful of the land, that they may dwell with me:
He that walketh in a perfect way, he shall minister unto me.
He that worketh deceit shall not dwell within my house:
He that speaketh falsehood shall not be established before mine eyes."

To Think About: What effect has alcohol upon the mind? Would you trust yourself to a chauffeur who drank? What is our duty toward those who are tempted to drink intoxicating liquor?

THE DANGER OF DRINK

The second part of the lesson deals with the horrors of drunkenness and the terrible damage that intoxicating drink does to men and nations. Read the verses of the lesson and notice how drink creates strife, sorrow, sickness, and poverty, and leads men deep down into sin.

A committee of fifty men appointed to inquire into the social aspects of the liquor traffic carried on its investigations from 1893 to 1903, and made a study of over fifty thousand persons who used liquor. Among these fifty men were such men as President Eliot of Harvard, President Low of Columbia, and President Gilman of Johns Hopkins. It had among its physiologists such men as Professor Welch of Johns Hopkins, Professor Chittenden of Yale, and Dr. John S. Billings.

What did this committee discover? They found that twenty-five per cent of those who sought charity, thirty-seven per cent of the paupers in almshouses, and forty-six per cent of neglected children were victims of the liquor traffic. They found that in crime liquor was the primary cause in thirty-one per cent of the cases, and the indirect cause in fifty per cent of the cases they interviewed. They reached the

conclusion that "alcoholic drinks of all kinds are worse than useless to prevent fatigue or the effects of cold." Behind these statistics we would discover a tale of sorrow that would be heart-breaking.

To Think About: Benjamin Franklin, one of the greatest Americans, said, "Some of the domestic evils of intemperance are houses without windows, gardens without fences, fields without tillage, barns without roofs, children without clothing, principles, morals, or manners."

THE COST OF LIQUOR

One of the reasons leading to the passing of the Prohibition Law was the waste connected with the liquor traffic. In estimating this waste Professor Henry W. Farnam of Yale University in a book entitled "Confessions," says:

"More than one hundred and ten million bushels of grain were used in 1917 in the production of liquor. Professor Alonzo Taylor estimated that after making every allowance for the by-products of brewing and distilling used as animal food, we wasted enough grain to give a one pound loaf of bread every day to every soldier in any army of eleven million men. We also found that our liquor bill was appalling. The conservative estimate of The American Grocer showed that in 1915-1916 we spent one billion six hundred million dollars on alcoholic drinks. Other estimates went as high as two billion dollars. Taking the more moderate figures only, our liquor bill was just about equal to the value of all the metals, including gold and silver, produced in the United States in one year. It was nearly double the value of coal, anthracite and bituminous. It was more than double our Government disbursements in 1915-1916, and it was two and a half times the passenger receipts of the railroads."

Such an expenditure of money on what is both worthless and harmful cannot be defended. It is not only an economic waste but also a moral waste.

To Think About: Estimate the amount of money spent on liquor before prohibition, and compare your findings with the amount spent by all the churches on foreign missions.

THE EFFECTS OF PROHIBITION

It is not possible to gather complete figures from all our cities and states in regard to the effects of prohibition, but there is sufficient evidence to show that already the Prohibition Law has been fully justified. Arrests for drunkenness have grown less and less. There are children growing up in our land to-day who never see a drunken man, and the evidence in the police courts is convincing in this line.

The Metropolitan Life Insurance Company, which carefully compiles "vital statistics," states that there has been a marked decrease in deaths from the use of alcohol. On the other hand, the savings banks of the country have shown a wonderful increase in deposits.

During the recent period of unemployment there was less demand made upon charitable organizations than in the days of the saloon, and the only explanation is that the laboring class has saved its money.

To a large degree the liquor interests which had corrupted politics have been removed, and these malign influences which were united against good government have been crippled, and in many places overthrown.

These are some of the outstanding effects of prohibition. There are, however, many personal and domestic fruits which cannot be tabulated. Men who were subject to constant temptation have been made over, and homes have been brightened, and life sweetened.

To Think About: What did Dean Swift mean when he said, "The ax of intemperance has lopped off his green boughs and left him a withered trunk"?

CHRISTIAN PATRIOTISM

Not only as Christians are we under an obligation to do all we can to oppose the liquor traffic, but as citizens, we owe a duty in enforcing what is now the law of the land.

The critics of the Prohibition Law say that the Eighteenth Amendment fails to prohibit, and sometimes they assume the position that they have the right to disobey the law of the land. Such a position is not only anti-Christian, but anti-American.

These words spoken by the Chairman of the Judicial Section of the American Bar Association should be pondered by all who love their native land: "When for the gratification of their appetites, or the promotion of their interests, lawyers, bankers, great merchants and manufacturers and social leaders, both men and women, disobey and scoff at the law, or any other law, they are aiding the cause of anarchy and promoting mob violence, robbery, and homicide; they are sowing dragons' teeth, and they need not be surprised when they find that no judicial or police authority can save our country or humanity from reaping the harvest."

To Think About: "Sin is lawlessness." No true Christian can be a lawbreaker. What moral sanctions are there behind the laws of the country?

FOR FURTHER THOUGHT AND STUDY

1. Give the exact wording of the Prohibition Law.
2. What led to the passing of this law?
3. What have been some of the good results of the law?
4. How would you answer the criticism that the Prohibition Law has created lawlessness?
5. Has anyone a right to defy any law that is the law of the land?
6. What can young people do to help to enforce the Prohibition Law?

SOME MISSIONARY TEACHINGS OF THE PSALMS

**THE GOLDEN TEXT: "Let the peoples praise thee, O God;
Let all the peoples praise thee."—Ps. 67: 3.**

TEXT OF LESSON, Psalm 67.

For entire lesson, see Psalms 47; 67; 100.

AMERICAN STANDARD VERSION

1 God be merciful unto us, and bless us,
And cause his face to shine upon us;
2 That thy way may be known upon earth,
Thy salvation among all nations.
3 Let the peoples praise thee, O God;
Let all the peoples praise thee.
4 Oh let the nations be glad and sing for joy;
For thou wilt judge the peoples with equity,
And govern the nations upon earth.
5 Let the peoples praise thee, O God;
Let all the peoples praise thee.
6 The earth hath yielded its increase:
God, even our own God, will bless us.
7 God will bless us;
And all the ends of the earth shall fear him.

AUTHORIZED VERSION

1 God be merciful unto us, and bless us; *and* cause his face to shine upon us; Selah.

2 That thy way may be known upon earth, thy saving health among all nations.

3 Let the people praise thee, O God; let all the people praise thee.

4 O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah.

5 Let the people praise thee, O God; let all the people praise thee.

6 *Then* shall the earth yield her increase; *and* God, *even* our own God, shall bless us.

7 God shall bless us; and all the ends of the earth shall fear him.

DAILY HOME READINGS

M. Nov. 5. Psalm 47. The King of All the Earth.
T. Nov. 6. Psalm 67. The Extension of the Kingdom.
W. Nov. 7. Psalm 100. Serving God with Gladness.
T. Nov. 8. Psalm 96. The Greatness of His Kingdom.
F. Nov. 9. Ps. 97: 1-9. The Glory and Majesty of His Kingdom.
S. Nov. 10. Psalm 99. The Lord God Omnipotent Reigneth.
S. Nov. 11. Psalm 98. The Triumph of the King.

THE BOOK OF PSALMS

The book of Psalms is the hymnal and prayer book of the Hebrew people. A great student of The Psalms who has written learnedly upon the subject says:

"No single book of Scripture, not even the New Testament, has, perhaps, ever taken such hold on the heart of Christendom. None, if we dare judge, unless it be the Gospels, has had so large an influence in molding the affections, sustaining the hopes, purifying the faith of believers. With its words, rather than their own, they have come before God. In these they have uttered their desires, their

fears, their confessions, their aspirations, their sorrows, their joys, their thanksgivings. By these their devotion has been kindled and their hearts comforted. The Psalter has been in the truest sense the prayer book of both Jews and Christians."

Let us approach the study of this lesson in the same spirit of prayer.

A MISSIONARY PRAYER

O God, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldst be pleased to make thy ways known unto them, thy saving health unto all nations. More especially, we pray for thy holy Church universal; that it may be so guided and governed by thy good spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those who are in any ways afflicted, or distressed, in mind, body, or estate: that it may please thee to comfort and relieve them, according to their several necessities; giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ's sake. Amen.

To Think About: Have you ever seen the "Year Book of Prayer for Missions"? It is a good guide for definite missionary prayer. Address the Woman's Board of Foreign Missions, 156 Fifth Avenue, New York City, price twenty-five cents.

A MISSIONARY PSALM

The psalm from which the lesson verses are taken is a beautiful festival song. It reflects God's goodness to the nation in the blessings of harvest and prosperity, and prays that the whole earth may be benefited and blessed because of God's loving-kindness. As a song of praise in the Christian Church in days of thanksgiving and as a prayer for foreign missions this psalm is widely used and is always appropriate.

In speaking of this psalm Dr. Alexander Maclaren says: "Because he is 'our' God, he will bless us; and since the earth has by his gift, 'yielded its increase,' he will give the better food which souls need. This the singer desires, not only because he and his brethren need it, but because a happy people are the best witnesses for a good King, and worshipers satisfied with favor and full of the blessing of the Lord proclaim most persuasively, 'Taste, and see that God is good.' This psalm is a truly missionary psalm, in its clear anticipation of the universal spread of the knowledge of God, in its firm grasp of the thought that the Church has its blessings in order to the evangelization of the world, and in its intensity of longing that from all the ends of the earth a shout of praise may go up to the God who has sent some rays of his light into them all, and committed

to his people the task of carrying a brighter illumination to every land."

To Think About: What are the great missionary hymns of the Church? Study the words of the "Te Deum." Select from them any reference to missionary work.

THE MISSIONARY MOTIVE

The psalm presents in the first and second verses the motive for missionary work. The people of Israel knew what God had done, and could do, for them.

He had been gracious to them. He had blessed them. He had caused his face to shine upon them, and because of this rich blessing they were so full of joy and praise to him that they desired all the world to enjoy the same gracious blessings they themselves had experienced.

This is the true missionary motive. If the gospel means everything to us, it ought to mean everything to the whole world. Jesus sent forth his followers, not as soldiers and conquerors as did Mohammed, but as servants and friends. The Christian Church seeks not to get but to give. Christ in the person of his followers comes not to be ministered unto, but to minister.

George Eliot once said, "What makes life dreary is want of motive." Here is the great motive of life. Gratitude to God sends us to meet the world's need. The Apostle Paul traveled over sea and land because "he thought of Jesus as his Saviour who loved him and gave himself for him."

When the attempt was made by Job's false friends to prove that his suffering had come upon him because of his selfishness in days of prosperity, he replied that he had not eaten his "morsel" alone. He had shared his good things with others. The Christian Church, if it is to reveal gratitude to its Lord, must share the gospel with the whole world.

"'If I have eaten my morsel alone!'
The patriarch spoke in scorn;
What would he think of the Church, were he shown
Heathendom,' huge, forlorn,
Godless, Christless, with soul unfed,
While the Church's ailment is fullness of bread,
Eating her morsel alone?"

To Think About: Paul had three ambitions. (See Rom. 15:20; I Thess. 4:11; II Cor. 5:9.) One of these ambitions was that he might preach the gospel where Christ had not been named. It was the supreme missionary motive of his life.

THE GOODNESS OF GOD

This psalm is a psalm of joy because of the goodness of God. The Church of Christ is a singing Church. The missionary message has

sung itself around the world. It has been said that a singing army is a victorious army, and a singing Church is always a Church that triumphs.

The great missionary songs have girded the world, and they are songs which sing of the goodness and greatness of God. Think of these great missionary hymns: "Publish Glad Tidings," "Jesus Shall Reign," "Christ for the World We Sing," "The Morning Light Is Breaking," "From Greenland's Icy Mountains," "Fling Out the Banner," "Onward, Christian Soldiers," "The Son of God Goes Forth to War."

It is the goodness of God which creates the missionary message. The Bible is printed in more than seven hundred different languages, and in a pamphlet sent out by the American Bible Society there is one text printed in more than a score of these languages. What is this text? It is John 3:16, "God so loved the world, that he gave his only begotten Son."

This is the missionary message, and it is a message that is found again and again in The Psalms. Psalm 100 proclaims it.

The thought of God's goodness leads us not only to repentance but to service.

To Think About: "The Psalms are full of expressions of trust in God at all times, and they contain glowing testimonies to the perfection of God, to his love, his power, his faithfulness, his righteousness." Quote a verse of The Psalms dealing with the goodness and love of God.

THE MISSIONARY RESPONSIBILITY

The psalm closes with a note of moral obligation. Because of what God has given us, he requires much of us. What has God given us? He has given us the Bible. What a wonderful gift it is! The Church of God is busy distributing that Bible to the whole world.

Recently The New York Times contained half a page telling the story of how thirty million copies of the Bible were being distributed by Christians every year. What a marvelous missionary task this is! God has given us the gospel of Jesus Christ. Other religions have other ideas of God. The Christian religion, however, has the true revelation of the eternal God. We have this gospel, and we are under obligation to make it known.

God has given us talent. Our colleges and universities are crowded with young men and women preparing for the work of life. What investment shall they make of their life? Will they be satisfied to live a life of ease and self-seeking when the world is so much in need of what they do and give?

God has given us wealth. The nations that are without the gospel are poor. Asia and Africa are face to face every day with poverty, and millions face starvation. America is rich. The Church of America is rich.

To Think About: For what foreign mission fields is the Presbyterian Church definitely responsible? Ask your pastor for a list of the foreign-mission fields where our Church is at work.

THE COMING SAVIOUR

The Psalms sing of the coming Saviour. Certain of the psalms are called "Messianic" because they prophesy the coming of Christ. Psalms 2; 8; 16; 45; 72; 89, and 110 have usually been termed "Messianic." Take your Bible and look at these psalms. Turn to the Second Psalm and discover its fine missionary message. God is represented as saying to the Messiah:

"Ask of me, and I will give thee the nations for thine inheritance,
And the uttermost parts of the earth for thy possession."

There is a wonderful missionary outlook in Psalm 72:

"In his days shall the righteous flourish,
And abundance of peace, till the moon be no more.
He shall have dominion also from sea to sea,
And from the River unto the ends of the earth."

With the coming of Christ the missionary message of The Psalms was perfected. It was this hope which caused the people to break out into singing, and it is not surprising that the New Testament begins with an outburst of praise. The New Testament has been the most joyful book in the world. It begins with the song of the angels, and concludes with the Hallelujah Chorus of the book of Revelation.

To Think About: Study Luke 24: 44. In this verse Jesus said there were many things in The Psalms written about him. Make a selection of passages in The Psalms referring to Christ.

FOR FURTHER THOUGHT AND STUDY

1. This great familiar psalm should be memorized.
2. Run through the book of Psalms and make a list of those psalms which have a distinct missionary message.
3. Why does a true knowledge of God lie back of all missionary service?
4. What place does the missionary motive have in our Church Hymnal? What is your favorite missionary hymn?
5. Why has singing so great a place in worship?
6. What obligation rests upon us to give the message of the Bible to all the world?

OUR LORD JESUS A MISSIONARY

THE GOLDEN TEXT: "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."—John 3: 16.

TEXT OF LESSON, Matt. 9: 35-38; Luke 8: 1-3; John 3: 16, 17.

For entire lesson, see Matt. 9: 35-38; Mark 1: 29-39; Luke 8: 1-3; 10: 1; John 3: 16, 17.

American Standard Version

Matt. 9: 35 And Je'sus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness.

36 But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd.

37 Then saith he unto his disciples, The harvest indeed is plenteous, but the laborers are few.

38 Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

* * * * *

Luke 8: 1 And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the good tidings of the kingdom of God, and with him the twelve,

2 And certain women who had been healed of evil spirits and infirmities: Ma'ry that was called Mag-da-le'ne, from whom seven demons had gone out,

3 And Jo-an'na the wife of Chu'zas Her'od's steward, and Su-san'na, and many others, who ministered unto them of their substance.

* * * * *

John 3: 16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

17 For God sent not the Son into the world to judge the world; but that the world should be saved through him.

Authorized Version

Matt. 9: 35 And Je'sus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

36 ¶ But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

37 Then saith he unto his disciples, The harvest truly *is* plenteous, but the labourers *are* few;

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

* * * * *

Luke 8: 1 And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve *were* with him,

2 And certain women, which had been healed of evil spirits and infirmities, Ma'ry called Mag-da-le'ne, out of whom went seven devils,

3 And Jo-an'na the wife of Chu'za Her'od's steward, and Susan'na, and many others, which ministered unto him of their substance.

* * * * *

John 3: 16 ¶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

DAILY HOME READINGS

M. Nov. 12. Matt. 9: 35-38. A Missionary Tour.
T. Nov. 13. Mark 1: 29-39. Preaching and Healing.
W. Nov. 14. Luke 8: 1-3. Missionary Converts.
T. Nov. 15. Luke 10: 1-12. The Training of the Seventy.
F. Nov. 16. John 3: 1-17. Personal Work in Judæa.
S. Nov. 17. John 4: 1-15. Personal Work in Samaria.
S. Nov. 18. Ps. 40: 1-10. "I Delight to Do Thy Will."

OUR LORD'S POINT OF VIEW

For six weeks we have studied the missionary message of the Old Testament. In this lesson we turn to the teaching of the New Testament and to the example of our Lord as the world's greatest Missionary.

In the first lesson we are given a picture of Jesus going from village to village, from country to city, and everywhere he went he taught in the synagogue, teaching and preaching the gospel of the Kingdom, and speaking words of healing to those who were sick of body and sad of heart.

A great crowd followed him. He had always difficulty in escaping from the crowd. How did he think about this great, swaying, surging mob? "When he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd." This was Jesus' point of view. He thought of men as poor, torn, unguided sheep—figures of utter loneliness and wretchedness. Is this the way we think of the crowd of those who do not know Jesus? Do we try to help them as he would have us do, remembering that he is the Good Shepherd?

Apart from Jesus the world is lost and wandering. All our schemes and policies that leave him out, lead us down into the dark. The cry of liberty, equality, and fraternity without Christ leads to revolution. There is weariness and want in the faces of Christless people of other lands.

"Do you ever think," said a great Bible student, "of the depth of pathetic, tragic meaning that there is in that verse in one of The Psalms, 'Such as sat in darkness and in the shadow of death'? There they sit, because there is no hope in rising and moving. They would have to grope if they arose, and so with folded hands they sit like the Buddha, which one great section of heathenism has taken as being the true emblem and ideal of the noblest life. Absolute passivity lays hold upon them all—torpor, stagnation, no dream of advance or progress. The sheep are dejected, despairing, anarchic, disintegrated, lacerated, guideless, and shepherdless—away from Christ. So he thought them." Let us see people through the eyes of our Lord.

To Think About: What missionary message do you discover in the words of The Lord's Prayer, which says, "Our Father which art in heaven"?

COMPASSION OR CURIOSITY

The attitude of Jesus toward the great, shepherdless multitude was an attitude of compassion. When he saw the multitudes his heart went out to them in their need, unconscious though it was, and that compassion found a way of helping them.

This is the true way to think about the Christless multitudes of Asia and Africa. Do we always so feel? Even in many of our missionary meetings curiosity is often more pronounced than compassion. We go to one of Burton Holmes's travelogues, and we see on the screen great crowds of half-naked people in India or in Africa and we say, "How queer they are!" Jesus never said that. He never said, "How queer this great multitude is!" He said, "How sad this great multitude is!" He felt for them in their need, and sought to help them.

When we read about the idolatry and immorality of heathen lands, let us train ourselves to think in Jesus' way. Idolatry is cold, heartless, and cruel. Christ is personal, human, and divine. He thinks of every man as a child of God, and of infinite value to God. Dr. Burrell says:

"The only hope of peace on earth is in this gospel. Men will continue to bite and devour one another until they find God. Wars and rumors of wars will remain until men and nations learn to say, 'Abba, Father!'"

To Think About: Would you approve of these words in Kipling's "Recessional"?

> If, drunk with sight of power, we loose
> Wild tongues that have not Thee in awe,
> Such boasting as the Gentiles use,
> *Or lesser breeds* without the law:
> Lord God of hosts, be with us yet,
> Lest we forget—lest we forget.

Would Jesus approve of the expression "lesser breeds"?

THE CALL TO DUTY

The compassion of Jesus did not end in emotion. It did not expend itself in sympathy. It led to action. Feeling expressed itself in service. He said to his followers: "Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth." The textbooks on psychology teach us that if our emotions are stirred and this emotion is not expressed in action our hearts are left harder than they were before. It is a dangerous thing to stir the emotions and have no result in active service.

Jesus called his followers to definite missionary service. He asked them to pray that God would send forth missionaries into the harvest field. This involved a threefold service. It called for prayer, for personal work, and for coöperation in sending forth the laborers.

Have you ever prayed that God would send forth young men and women to be doctors, dentists, business men, teachers, and preachers in India, China, or Africa? Our missionaries there are calling for reënforcements. If you have never so prayed, will you begin now?

"Dr. John R. Mott has said that he could point out on the map the mission stations that have been prayed for by the people at home. Prayer is work; it is service. It is not sentiment. Christ knew that if the Church at home would pray for the Church abroad it would never be content with idleness, selfishness, or mere curiosity.

"Dr. Dale used to say that if ever he preached a good sermon, a sermon that really helped men, it was due to the prayers of his people as much as to anything he had done himself. If only, in all our churches we would but proclaim a truce to our bickerings and faultfindings, and try what prayer can do!"

A MISSIONARY PRAYER

O Lord, who didst come to seek and to save the lost and to whom all power is given in heaven and in earth; Hear the prayers of thy Church for those who, at thy command, go forth to preach the gospel to every creature. Preserve them from all dangers; from perils by land and perils by water; from the deadly pestilence; from the violence of the persecutor; from doubt and impatience; from discouragement and discord; and from all the devices of the powers of darkness. While they plant and water, O Lord, send thou the increase; gather in the multitude of the heathen; and convert in Christian lands such as neglect thy great salvation; that thy name may be glorified, and thy Kingdom come, O Saviour of the world; to whom, with the Father and the Holy Ghost, be honor and glory, world without end. Amen.

WOMEN AND MISSIONS

The verses taken from the Gospel of Luke introduce us to an interesting missionary subject. We find that Jesus was assisted and sustained in his ministry by a group of devoted women. Luke 8:2, 3. The part played by consecrated Christian women is an interesting story. Thousands of women are banded together to send the gospel to foreign lands. In every church there is a woman's foreign missionary society. Have you ever heard of a men's missionary society? Last year the women of the woman's missionary societies of the Presbyterian Church gave over $1,000,000 to the cause of home missions and over $1,254,000 to the cause of foreign missions.

Not only do the women help to send others, but they go themselves. Last year sixty-nine women were appointed by the Presbyterian Church as full missionaries and eleven were sent out as special term workers. Some of the best evangelists, teachers, and doctors and nurses in the foreign field are women, and many consecrated women missionaries have sealed their testimony with their blood.

To Think About: Why do we find so many women interested in the work of the Church? Why are women more interested in foreign missions than are men?

THE SUBLIME MESSAGE

Jesus' great missionary message is summed up in these central verses of the Gospel. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. For God sent not the Son into the world to judge the world; but that the world should be saved through him." Think what they mean.

They tell us that God is Love. People who are not Christians think of God as powerful, and for that reason fear him, but they do not love him. The heathen idea of God is that he comes to condemn. Jesus taught that God comes into the world to save. Perhaps the most familiar verse in all the mission fields of the world is John 3:16.

The Australian essayist Boreham tells about the erection of the great obelisk known as Cleopatra's Needle, in the center of London. A great foundation was laid, and in the corner stone many articles were placed. It is a strange list. "It includes a set of coins, some specimens of weights and measures, some children's toys, a London directory, a bundle of newspapers, the photographs of the twelve most beautiful women of the period, a box of hairpins and other articles of feminine adornment, a razor, a parchment containing a translation of the hieroglyphics on the obelisk itself . . . and last, but not least, a text! Yes, a text, in every language known." In the speech of two hundred and fifteen peoples, these words are written out: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." This is the missionary message of the gospel to the people of all races and all ages.

To Think About: Why do the people of heathen lands find it difficult to believe that God is Love? Why do we find it easy?

FOR FURTHER THOUGHT AND STUDY

1. When you see a crowd, what is your first thought? What was Jesus' thought?
2. Why do we serve the cause of missions when we pray for missionaries and their work?
3. What great service has been rendered to the cause of missions by the women of the Church?
4. What is the supreme missionary motive?
5. What proof have we that God is a good God and that he loves the world?
6. What were the results of Jesus' missionary work?

CHRISTIANS CALLED TO BE MISSIONARIES

THE GOLDEN TEXT: "Go ye therefore, and make disciples of all the nations."—Matt. 28: 19a.

TEXT OF LESSON, John 17: 18; Matt. 28: 16-20; Acts 1: 6-8.

AMERICAN STANDARD VERSION

John 17: 18 As thou didst send me into the world, even so sent I them into the world.

* * * * *

Matt. 28: 16 But the eleven disciples went into Gal'i-lee, unto the mountain where Je'sus had appointed them.

17 And when they saw him, they worshipped *him;* but some doubted.

18 And Je'sus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth.

19 Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit:

20 Teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.

* * * * *

Acts 1: 6 They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Is'ra-el?

7 And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority.

8 But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Je-ru'sa-lem, and in all Judæ'a and Sa-ma'ri-a, and unto the uttermost part of the earth.

AUTHORIZED VERSION

John 17: 18 As thou hast sent me into the world, even so have I also sent them into the world.

* * * * *

Matt. 28:16 ¶ Then the eleven disciples went away into Gal'i-lee, into a mountain where Je'sus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 And Je'sus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 ¶ Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

* * * * *

Acts 1: 6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Is'ra-el?

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Je-ru'sa-lem, and in all Ju-dæ'a, and in Sa-ma'ri-a, and unto the uttermost part of the earth.

DAILY HOME READINGS

M. Nov. 19. Matt. 28: 16-20. The Great Commission.
T. Nov. 20. Mark 16: 14-20. His Last Commandment.
W. Nov. 21. Luke 24: 44-53. "Witnesses of These Things."
T. Nov. 22. John 21: 15-25. "Follow Thou Me."
F. Nov. 23. Acts 1: 1-8. "The Uttermost Part of the Earth."
S. Nov. 24. John 17: 9-21. "That the World May Believe."
S. Nov. 25. Isa. 52: 7-15. "Good Tidings of Good."

MASTER AND SERVANT

Jesus himself was the great Missionary. It is, therefore, natural that his disciples should follow him out into the great missionary service of the world. This is the point of view of the first verses in the lesson. "As thou didst send me into the world, even so sent I them into the world."

The Master asked that his servants do no more than he himself did. He went about preaching and healing, and to the same work Jesus called his followers. Jesus understood the missionary work of the world, because he himself was a missionary. It has been said that David Lloyd George, the great British statesman, was once enjoying a visit to his own home in Wales. He was asked how he understood so well and sympathized so perfectly with the humble people in the little villages. His answer was that he knew what it meant to look out at the world from the inside, through the cottage windows out of which the villagers themselves looked.

Jesus knew the need of the great common people, and he knew how to supply that need. He called others to help him in this great work. "Go ye," he said, "into all the world, and preach the gospel." "As the Father hath sent me, even so send I you."

There are many motives which might lead one into missionary work. The need in Asia and Africa is appalling. There is poverty, famine, disease, and pain everywhere. The motives which lead young men and women in this country to enter social service and humanitarian work of all kinds, including the professions of medicine and nursing, would lead them, if they knew the facts, into the needy fields beyond our own land. When we think of the illiteracy, poverty, and pain of India, China, and Africa, human sympathy alone might lead us out to help these lost people.

The American Red Cross went forth to minister to soldiers of all nations during the World War, because suffering calls out for sympathy and the ministry of healing. These, however, are not the motives which appeal most strongly to those who go forth in missionary service. They go in obedience to the command of Jesus and the compelling power of that love which loved them and gave itself for them.

When the Duke of Wellington was asked whether he believed in foreign missions he replied, "Show me your marching orders." If Christ says "Go," who are we that we should question or hesitate?

To Think About: Read the story of Isaiah's call to his life work as given in Isa., ch. 6. Have you ever seriously faced the question as to your obedience to Christ's command?

THE GREAT COMMISSION

We are always interested in the last words which are spoken by great men. The last words of Cardinal Gibbons were, "I have had a

good day." The last poem of Lord Byron contained the words, "My days are in the yellow leaf." In Longfellow's last poem we have the words, "It is daybreak everywhere." Alfred Tennyson expressed the wish that the poem containing the words, "I hope to see my Pilot face to face," should appear at the end of all the editions of his poems. The last words of Jesus to his disciples were, "Go ye into all the world, and preach the gospel to the whole creation."

It was the expression of a wonderful hope. History has told us about great soldiers who have sought to conquer the world. We are told that Alexander wept because there were no more worlds to conquer, and yet his conquering power gave him authority over but a small part of the world.

The dream of Jesus surprises us. His words were spoken in a local community to provincial people, and they were words of unqualified imperialism. No dream of Alexander, no vision of imperial Rome in her glory, no visionary empire such as stirred the brain of the mighty Napoleon, can compare with this program of world-wide conquest as outlined in these closing words of the gospel of Jesus.

Doré, the painter, has put on canvas the dream of Pilate's wife who pleaded with her husband to have nothing to do with Jesus. In the foreground Jesus carries his cross. After him come his mother and his friends, his disciples, and his followers. They follow in gathering multitudes until the canvas is crowded with adoring worshipers and the distance is dark with people. It was no dream. Already we see crowding into his Kingdom a multitude which no man can number.

To Think About: What assurance have we that Christ's presence will go with us if we are not obedient to the missionary command? Can a Church which is not a missionary Church be a Christian Church?

THE MISSIONARY PROGRAM

Christ's program of missionary conquest included not only all people but included the transformation of all life. The motto of the New Era Movement of the Presbyterian Church is "Christ for every life and all of life." Jesus sent his disciples into all the world to teach the world "all things" concerning himself.

The mission of the gospel will not be realized until every character in every land is consecrated to the Christian hope. This is not a task for a day or for a generation. We cannot make a mathematical calculation to herald the story of Christ around the globe, for this is not Christ's program. Jesus means to enrich character and to bring all life in new consecration into the Kingdom.

A Chinese Christian leader recently said, "It is left for Christianity to show what is meant by a 'new man.'" Already we have new words appearing in the languages of foreign people, such words as "society," "reform," "home," "public good," and these words are born out of the hope that all life belongs to God.

To Think About: Apply the motto of the New Era Movement to your life and to your Church, "Christ for every life and all of life." Has Christ all your life?

THE ACTS OF THE APOSTLES

Luke, who wrote the Gospel According to Luke wrote also the book of The Acts. You will be interested if you read the introduction to both of these books at the same time. The way in which Luke begins the story of The Acts of the apostles is very suggestive, and remarkable. He tells Theophilus, his friend, that his first book was concerning the things which Jesus "began both to do and to teach." These words suggest that the Gospel story did not conclude all that Jesus did, and the inference is that the book of The Acts continues this story. Jesus still works through his people and The Acts of the apostles contains the story of his continued work.

There is an interesting book written by Dr. Pierson called "The New Acts of the Apostles." It is a series of studies in modern missionary work in all lands, and the "new apostles" are just the missionary heroes who have carried the Gospel into all parts of the world.

This is the right way to look at the work of the Kingdom. The work of modern missions is but the continuation of the work which Jesus began in Galilee. He puts his spirit into us, and sends us forth in his name, empowered to carry on his work. His promise is, "Lo, I am with you always, even unto the end of the world." "He is the Agent in all The Acts; he is the Power in every miracle; he is the Guide in every movement; he is the Leader in every battle; he is the Victor in every conquest."

When we pass from the Gospels to The Acts it is the same Worker and the same work. Luke binds his books together because the two are one. When we, too, carry the gospel to others, either at home or abroad, we are workers together with Christ.

To Think About: The cause of missions is God's work. He sends; he guides; he commissions; he supports. As John G. Paton, the great missionary to the New Hebrides stood beside the grave of his wife, which he dug with his own hands, he said, "If it had not been for Jesus——." What did he mean?

THE HOLY SPIRIT IN MISSIONS

The power by which the apostles' work succeeded was not anything in themselves, but was the power which came to them through the gift of the Holy Spirit. The message of the prophet was fulfilled in the apostles. "Not by might, nor by power, but by my Spirit, saith Jehovah of hosts."

There is a remarkable book on the subject of foreign missions by Dr. A. J. Gordon, entitled "The Holy Spirit in Missions." It is a

record of the power of the Spirit of God as revealed in the lives of great missionaries. It was the Spirit of God in David Livingstone that made him such a power in the heart of Africa. It was not personality, but the power of the Spirit in Paton, Carey, and Duff that gave them influence over the lives and personalities of others.

The story of the work of the Holy Spirit in the Church and in the mission field is the most wonderful story ever told. The famous inscription to Dr. John Geddie in the far-off land of Aneityum, where he labored, reads more like a romance than like history:

> "When he landed here in 1848 there were no Christians;
> When he left here in 1872 there were no heathen."

That is a story which would take a new book of The Acts to tell.

To Think About: It was seven years before Carey baptized his first convert in India; it was seven years before Judson won his first disciple in Burma; Robert Morrison worked for seven years in China before his first convert was won.

HOME AND FOREIGN MISSIONS

There are not two kinds of missionary work. It is a mistake for us to speak about home missions and foreign missions. They are departments of the same work. Dr. Campbell Morgan has said: "I am a little tired of the distinction between home and foreign missions. You know it is one business. If you cannot witness for Jesus in a counting house in Manchester, God has no use for you in China. If you cannot witness for Jesus Christ in school and in college by living a transfigured life, for the sake of India, keep off her soil." The disciples were commanded to begin their work at Jerusalem and then to press out into the uttermost part of the earth.

To Think About: What missionary service are you interested in now? Is there any distinction between Christian work and missionary work?

FOR FURTHER THOUGHT AND STUDY

1. Why is there an obligation resting upon all Christians to be missionaries?
2. How can a Christian who remains at home justify his position?
3. Is there a real difference between home and foreign missions?
4. What is the missionaries' chief task in the world?
5. What supernatural power is promised to those who obey Christ's parting command?
6. Why is a missionary church always a "live" church? Is yours such a church?

THE POWER OF THE EARLY CHURCH

THE GOLDEN TEXT: "Whosoever shall call on the name of the Lord shall be saved."—Acts 2: 21.

TEXT OF LESSON, Acts 2: 1-4, 37-42.

For entire lesson, see Acts 2: 1 to 8: 1.

AMERICAN STANDARD VERSION

1 And when the day of Pen'te-cost was now come, they were all together in one place.

2 And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them.

4 And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

* * * * *

37 Now when they heard *this*, they were pricked in their heart, and said unto Pe'ter and the rest of the apostles, Brethren, what shall we do?

38 And Pe'ter *said* unto them, Repent ye, and be baptized every one of you in the name of Je'sus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.

39 For to you is the promise, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call unto him.

40 And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation.

41 They then that received his word were baptized: and there were added *unto them* in that day about three thousand souls.

42 And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.

AUTHORIZED VERSION

1 And when the day of Pen'te-cost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

* * * * *

37 ¶ Now when they heard *this*, they were pricked in their heart, and said unto Pe'ter and to the rest of the apostles, Men *and* brethren, what shall we do?

38 Then Pe'ter said unto them, Repent, and be baptized every one of you in the name of Je'sus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 ¶ Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

DAILY HOME READINGS

M. Nov. 26. Acts 2: 1-12. Filled with the Holy Spirit.
T. Nov. 27. Acts 2: 13-21. Used by the Holy Spirit.
W. Nov. 28. Acts 2: 37-47. Fruits of the Holy Spirit.
T. Nov. 29. Acts 3: 1-10. "Beginning from Jerusalem."
F. Nov. 30. Acts 4: 1-12. Growth and Extension of the Church.
S. Dec. 1. Acts 6: 7-15. Faithful Unto Death.
S. Dec. 2. Joel 2: 28-32. Dreams and Visions.

THE DAY OF PENTECOST

The book of The Acts might be called the story of the progress of the gospel of Christ. The key words of the book are these: "So mightily grew the word of the Lord and prevailed." The book records the conquering march of the forces of Christianity from Jerusalem to the imperial city of Rome, the capital of the world.

When we ask the question "How was this progress made possible?" we receive many answers. The historian Gibbon, searching through the records of these centuries, writes down five reasons why Christianity became the conquering religion of the modern world. The reasons he gives, however, are quite inadequate. The true reason is given in the story of our lesson. The power behind the Early Church was the power of God.

Before Jesus left his disciples he commanded them to abide in Jerusalem until the Spirit should come upon them. We are told that one hundred and twenty people gathered together in the upper room, and waited in prayer until the Day of Pentecost. When the Day of Pentecost was come, after they had been together in prayer for ten days, the Spirit of God descended upon them. They heard the sound as of a mighty, rushing wind and when they looked they saw, as it were, tongues of fire resting upon each one of the worshipers, and they were all filled with the Spirit. It was this gift of the Spirit which gave these early disciples, weak men and women that they were, the power which ultimately enabled them to conquer the world.

In a very old book entitled "The Tongue of Fire," by William Arthur, are these suggestive words:

"A piece of iron is dark and cold; imbued with a certain degree of heat, it becomes almost burning without any change of appearance; imbued with a still greater degree, its very appearance changes to that of solid fire, and it sets fire to whatever it touches. A piece of water without heat is solid and brittle; gently warmed, it flows; further heated, it mounts to the sky. An organ filled with the ordinary degree of air which exists everywhere, is dumb; the touch of the player can elicit but a clicking of the keys. Throw in not another air, but an unsteady current of the same air, and sweet, but imperfect and uncertain, notes immediately respond to the player's touch: increase the current to a full supply, and every pipe swells with music. Such is the soul without the Holy Ghost; and such are the changes which pass upon it when it receives the Holy Ghost, and when it is 'filled with the Holy Ghost.'"

To Think About: Read the story as told in John 1: 32-34, how Jesus himself, before his ministry, was baptized by the Holy Spirit.

THE TONGUE OF FIRE

The Holy Spirit, the third person in the Trinity, is referred to in the Bible under many symbols. The symbols of the Spirit of God

are the "wind," " a dove," "fire," and "light." If you will turn to the hymn which begins, "Spirit divine, attend our prayers," you will discover some of these symbols written into the verses.

The Spirit came to these early disciples as the "wind." Jesus had said to Nicodemus, "The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit." John the Baptist had spoken of the coming of One who would baptize them not with water, but with fire. These promises were fulfilled at Pentecost.

The gift of the Spirit made them different men and women. They were no longer weak and wayward, but strong in the strength that came to them from God. The Spirit was in them as a transforming power, melting their cold hearts and creating within them a burning enthusiasm and zeal for the proclamation of the gospel.

To Think About: What hymns that speak of the Holy Spirit do you like best? Memorize one of them and use it as a prayer.

THE POWER OF THE SPIRIT

The gift of the Spirit to the Early Church was the gift of witnessing for Christ. The tongue of flame which appeared upon the head of each one of them was the gift of speech which enabled them to testify and proclaim to the world that Jesus was the Christ.

The symbol of the Spirit was a tongue of fire, and it was given not to the apostles only, but to all the one hundred and twenty who were gathered together in the upper room.

They "all" began to speak. This shows that the testimony of Christ was not borne by the ministry alone; that this chief work of the Church was not confined to official hands. The multitude of believers were not mere adherents, but living, speaking, burning agents in the great movements for the universal diffusion of God's message. Many feel as if religion, on the part of the ministry, was to be a matter of bold and public testimony; but on that of ordinary Christians, a heart secret between themselves and God. Let such sit down in sight of that first Christian scene; let them hear every tongue speak under the common impulse, and then ask Bartimæus, or Mary, if the private disciple has not just as much cause to be a witness as either James or John. Let them ask if it is like their religion that one lonely minister shall bear witness before a thousand Christians, who hear his testimony as worthy of acceptance by all, and never repeat the strain in any human ear.

In all ages the preaching of the gospel has been unto the world foolishness, but unto those being saved it was the power of God. The preaching of John Wesley and George Whitefield transformed England, and brought in a new day of democracy and liberty.

To Think About: What did Paul mean by the "foolishness of the preaching"? What is the root meaning of the word "inspiration"?

THE POWER OF GOD

The transformation of the character of Peter the apostle after the Day of Pentecost was so pronounced that we can readily see the way in which the Spirit of God works and communicates power to the world. Just as a great locomotive may stand upon the rails cold and dead, without the fire which generates the power within it, so humanity remains cold and heartless, apart from the power which worketh in us, which is the power of God.

Under the influence of the Spirit of God the Apostle Peter became like a new man. He no longer followed afar off, but, standing up before the whole people, and knowing his life was in danger, he openly proclaimed the message that Jesus was the Christ. Think of the boldness of his words. (See Acts 2: 22, 23.) We see a new man and hear a new voice. It is still Peter, but it is Peter empowered by the Spirit and the Word of God. Peter himself understood the change that had come upon himself and the people. He said, that the gospel was preached "by the Holy Spirit sent forth from heaven."

To Think About: Some one has likened the gift of the Spirit of God to the spark that fires a cannon. The cannon is cold, and a child may sit upon it. The power is cold. A bird may peck at it. The shell is cold, and a man can handle it; but when the spark of fire comes in contact with that which before was cold and lifeless, a tremendous power is generated. The symbol of the Spirit of God is fire.

THE REVIVAL SERVICE

The result of the preaching of the Apostle Peter on the Day of Pentecost was that three thousand people were added to the Church. Dr. Parkhurst has said that the difference between those days and now is that in Peter's time one sermon led to the conversion of three thousand people, while to-day it takes three thousand sermons to lead to the conversion of one person. It is not sermons that convert people; the work is done by the Spirit of God in the sermons, and whenever the Spirit of God is present the power is revealed.

This has been true of all the great revivals in history. Revivals like that which followed the Day of Pentecost have come upon the Church again and again. There seems to be an ebbing and flowing of spiritual power, as of the tide. Revivals in religion come and bring with them joy and power in service.

The Church experienced a great revival in the time of Savonarola, in the time of Francis of Assisi, and in Martin Luther's Reformation. The preaching of John Wesley was like a great tidal movement of faith, and hope, and purity within Great Britain, and in our own land the preaching of Finney and Moody brought new life and hope.

To Think About: Is it right to pray for a revival? Is there anything we can do to make a revival of religion possible?

A SPIRIT-LED CHURCH

This growing body of Christian people gradually found themselves worshiping together and being unconsciously fashioned by common affairs, common joys, and common worship, into the Christian Church. (See Acts 2:42.) "And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." Here we have four marks of the Early Church.

(1) Their creed. "They continued stedfastly in the apostles' teaching." Some form of creed is necessary. We can be joined together only by a common standard of faith.

(2) They continued steadfastly in worship. The Early Church possessed a common family life. It was a great brotherhood where everyone said, "All that is mine is God's."

(3) They continued steadfastly in the breaking of bread. This was the way in which the Early Church spoke of the sacrament of the Lord's Supper. Instead of dividing Christians as it does in our day, it was the great bond of union.

(4) They continued steadfastly in the prayers. The mark of a true Church is found in its prayers. Churches fail not because of lack of good preaching, but because of lack of good praying. The presence of the Spirit of God in the Church and in the lives of Christians is the secret of power. The promise is sure. The gift is ours for the taking.

> "'Tis heaven alone that is given away,
> 'Tis only God may be had for the asking."

To Think About: Test your own Church and your denomination by these four standards. Has the Church gained in spiritual power as the centuries have come and gone? Make your test in the light of modern missionary interest.

FOR FURTHER THOUGHT AND STUDY

1. Tell in a few words the story of what happened on the Day of Pentecost.
2. Who is the Holy Spirit and what is his work in the Church?
3. What effect had the gift of the Holy Spirit upon the apostles?
4. Account for the change wrought after the Day of Pentecost in the attitude of the people toward the gospel.
5. What are the true marks of the Christian Church?
6. What hope have we in our day of a true revival in religion?

THE OUTREACH OF THE EARLY CHURCH

THE GOLDEN TEXT: "Ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth." —Acts 1: 8.

TEXT OF LESSON, Acts 8: 4-8, 14-17, 25.

For entire lesson, see Acts 8: 1 to 15: 35.

AMERICAN STANDARD VERSION

Acts 8: 4 They therefore that were scattered abroad went about preaching the word.

5 And Phil'ip went down to the city of Sa-ma'ri-a, and proclaimed unto them the Christ.

6 And the multitudes gave heed with one accord unto the things that were spoken by Phil'ip, when they heard, and saw the signs which he did.

7 For *from* many of those that had unclean spirits, they came out, crying with a loud voice: and many that were palsied, and that were lame, were healed.

8 And there was much joy in that city.

* * * * *

14 Now when the apostles that were at Je-ru'sa-lem heard that Sa-ma'ri-a had received the word of God, they sent unto them Pe'ter and John:

15 Who, when they were come down, prayed for them, that they might receive the Holy Spirit:

16 For as yet it was fallen upon none of them: only they had been baptized into the name of the Lord Je'sus.

17 Then laid they their hands on them, and they received the Holy Spirit.

* * * * *

25 They therefore, when they had testified and spoken the word of the Lord, returned to Je-ru'sa-lem, and preached the gospel to many villages of the Sa-mar'i-tans.

AUTHORIZED VERSION

Acts 8: 4 Therefore they that were scattered abroad went every where preaching the word.

5 Then Phil'ip went down to the city of Sa-ma'ri-a, and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Phil'ip spake, hearing and seeing the miracles which he did.

7 For unclean spirits, crying with loud voice, came out of many that were possessed *with them:* and many taken with palsies, and that were lame, were healed.

8 And there was great joy in that city.

* * * * *

14 Now when the apostles which were at Je-ru'sa-lem heard that Sa-ma'ri-a had received the word of God, they sent unto them Pe'ter and John:

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Je'sus.)

17 Then laid they *their* hands on them, and they received the Holy Ghost.

* * * * *

25 And they, when they had testified and preached the word of the Lord, returned to Je-ru'sa-lem, and preached the gospel in many villages of the Sa-mar'i-tans.

DAILY HOME READINGS

M. Dec. 3. Acts 8: 1-8. "In All Judæa and Samaria."
T. Dec. 4. Acts 8: 26-38. "A Man of Ethiopia."
W. Dec. 5. Acts 9: 1-9. On the Damascus Road.
T. Dec. 6. Acts 11: 5-18. Cornelius the Centurion.
F. Dec. 7. Acts 11: 19-30. Home Missions in the Early Church.
S. Dec. 8. Acts 13: 1-15. Foreign Missions in the Early Church.
S. Dec. 9. Ps. 96: 1-8. Jehovah Supreme Over All.

THE FIRST MISSIONARIES

The first missionaries went forth from Jerusalem. They had fled from Jerusalem on account of the persecution which had arisen after the death of Stephen. The Jews, finding they could not overthrow the Christians in argument, and could not suppress the Christian movement, treated them as blasphemers worthy of death.

The old saying, "The blood of the martyrs is the seed of the Church," proved to be true in this case. Stephen's voice was scarcely silenced when the whole Christian Church began to speak. The first verse of the lesson says: "They therefore that were scattered abroad went about preaching the word." If prejudice drove them forth from Jerusalem, heroism and courage bade them proclaim wherever they went the unsearchable riches of the gospel.

The Christian Church has always grown under persecution. Because the Pilgrim Fathers were persecuted they left Europe, and sought liberty in the new world, and so the American continent was claimed for God and the Kingdom of Christ. The Church conquers when conditions are hard and difficult. During the tragic persecutions of the Roman Empire, the Church grew by leaps and bounds.

To Think About: Morrison, the pioneer missionary to China, reached China in 1807. At the end of thirty-five years, there were only six Chinese Christians. At the end of fifty years there were less than fifty. To-day there is in China a Christian Church of many thousands.

A PIONEER MISSIONARY

The scattered Christians went everywhere preaching the gospel. Among those who left Jerusalem was Philip, who was known as "Philip the evangelist," Acts 21: 8. He had been one of the seven "deacons" who helped the apostles in the administration of the alms of the Church. We learn, Acts 21: 8, 9, that he afterwards lived with his four daughters at Cæsarea where Paul visited him.

Philip made his headquarters at Samaria. He may have chosen Samaria because there he would not be interfered with by the persecution of the Jews. The Jews hated the Samaritans and kept aloof from them and from their country. On the other hand he may have gone there because Samaria presented an open door.

Certainly Philip did not flee from Jerusalem for safety's sake, for as soon as he entered Samaria he began his missionary work, and proclaimed to the people that Jesus was the Christ. The Samaritans were a foreign race who, after the Assyrian conquest, inhabited Samaria, in the old Northern Kingdom of Israel. They worshiped Jehovah on Mount Gerizim, and held sacred the five books of Moses. The preaching of Jesus is always effective. We are not surprised to read, therefore: "And the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did. For from many of those that had unclean spirits,

they came out, crying with a loud voice: and many that were palsied, and that were lame, were healed. And there was much joy in that city."

To Think About: "On the whole continent of Africa there are 3,244 missionaries, each with a parish of 3,614 square miles and 46,239 people. There is only a handful of missionaries to guard 3,000 miles of Mediterranean Coast from Egypt to Gibraltar. From Khartum to Uganda, along the rich Nile valley, a distance of 1,000 miles, there are about a dozen missionaries."

A MIGHTY REVIVAL

So great was the result of Philip's preaching that a great revival spread through Samaria, and the news of the multitudes won to the Christian faith spread to Jerusalem, amazing the apostles.

The apostles had the idea that Christianity was a new development of the Jewish faith, and that converts to the Christian faith should first conform to the Jewish rites and ceremonies. They were not prepared to look upon it as a new religion which people of all races might accept. It was not until Paul broke away from all Jewish restrictions and proclaimed freely and openly to the Gentile world the religion of the cross that Christianity ceased to be a Jewish sect.

When, therefore, the Christians at Jerusalem heard that the Samaritans were accepting the gospel, and that the preaching of Philip was accompanied by signs and wonders, they sent Peter and John down to Samaria to investigate and report back to Jerusalem.

When Peter and John arrived, they were overjoyed at what they found, and gathered the people together and prayed with them. "Then laid they their hands on them, and they received the Holy Spirit." They were baptized with the same power as had come to the apostles on the Day of Pentecost. Without the gift of the Holy Spirit all the work and preaching of the apostles would have fallen groundward. The permanency and abiding value of this first Christian revival was assured when God himself, by his Spirit, sealed the preaching and service of his people with his blessing. It is the Spirit of God to whom the work belongs.

To Think About: "Afghanistan is unoccupied by Christian missions. Fanaticism and hatred of Christ hold sway everywhere. According to Dr. S. M. Zwemer, ninety-four per cent of the people are illiterate. Mohammed has swept the field. Only fearless workers can win this land. Tibet is still the Gibraltar of the non-Christian world, and although a line of missionary outposts is drawn around it, in one place there is a gap of fifteen hundred miles between stations."

MISSIONARY PROGRESS

The last message of Jesus given us in the first chapter of the book of The Acts outlined the course of progress the gospel would take.

"But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth." From Jerusalem and Judea, the gospel had indeed spread to Samaria, and Peter and John were so filled with the Spirit that, returning to Jerusalem they, too, preached the gospel to many villages of the Samaritans. Throw a stone into the river or the lake, and the ripples will run and run in ever-widening circles until they touch the shore. So did the gospel travel from Jerusalem out into Judea and into Samaria, and in our day it has touched the frontiers of the world.

Jesus began with one man. It was Peter who first confessed that Jesus was the Christ. Then there were twelve men; then one hundred and twenty. Upon these one hundred and twenty the Spirit came on the Day of Pentecost, and in a single day their number was increased to three thousand, and then to five thousand. Later growth has been given thus:

Second Century	2 Millions
Third Century	5 Millions
Fourth Century	10 Millions
Fifth Century	30 Millions
Ninth Century	40 Millions
Tenth Century	50 Millions
Fifteenth Century	100 Millions
Sixteenth Century	125 Millions
Seventeenth Century	155 Millions
Eighteenth Century	200 Millions
Nineteenth Century	500 Millions

To Think About: "The spread of the English language is one of the wonders of the age. The English language is spoken at the present time by nearly two hundred million people; each year sees large additions to the group of English-speaking peoples. In the Philippines more people speak the English language than spoke the Spanish language after three hundred years of Spanish rule."

FOR FURTHER THOUGHT AND STUDY

1. What program did Jesus outline for the progress of the gospel in the world? Acts 1:8.
2. Show that persecution and hardship helped rather than hindered the progress of the gospel.
3. Who was Philip, and why is he called "the evangelist"?
4. Why did he begin his work in Samaria? Who were the Samaritans?
5. What results followed the revival in Samaria?
6. What reasons have we to think that the present missionary outlook is hopeful?

WORLD-WIDE MISSIONS

THE GOLDEN TEXT: "I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth."—Rom. 1: 16.

TEXT OF LESSON: Acts 16: 9-15; 28: 30, 31; Rom. 15: 18-21.

For entire lesson, see Acts 16: 1 to 28: 31; Rom. 15: 18-21; Eph. 3: 2-9.

AMERICAN STANDARD VERSION

Acts 16: 9 And a vision appeared to Paul in the night: There was a man of Mac-e-do'ni-a standing, beseeching him, and saying, Come over into Mac-e-do'ni-a, and help us.

10 And when he had seen the vision, straightway we sought to go forth into Mac-e-do'ni'a, concluding that God had called us to preach the gospel unto them.

11 Setting sail therefore from Tro'as, we made a straight course to Sam-o-thra'ce, and the day following to Ne-ap'o-lis;

12 And from thence to Phi-lip'pi, which is a city of Mac-e-do'ni-a, the first of the district, a *Roman* colony: and we were in this city tarrying certain days.

13 And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women that were come together.

14 And a certain woman named Lyd'i-a, a seller of purple, of the city of Thy-a-ti'ra, one that worshipped God, heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul.

15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

* * * * *

Ch. 28: 30 And he abode two whole years in his own hired dwelling, and received all that went in unto him,

31 Preaching the kingdom of God, and teaching the things concerning the Lord Je'sus Christ with all boldness, none forbidding him.

AUTHORIZED VERSION

Acts 16: 9 And a vision appeared to Paul in the night; There stood a man of Mac-e-do'ni-a, and prayed him, saying, Come over into Mac-e-do'ni-a, and help us.

10 And after he had seen the vision, immediately we endeavoured to go into Mac-e-do'ni-a, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Tro'as, we came with a straight course to Sam-o-thra'ci-a, and the next *day* to Ne-ap'o-lis;

12 And from thence to Phi-lip'pi, which is the chief city of that part of Mac-e-do'ni-a, *and* a colony: and we were in that city abiding certain days.

13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither*.

14 ¶ And a certain woman named Lyd'i-a, a seller of purple, of the city of Thy-a-ti'ra, which worshipped God, heard *us:* whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

* * * * *

Ch. 28: 30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 Preaching the kingdom of God, and teaching those things which concern the Lord Je'sus Christ, with all confidence, no man forbidding him.

Rom. 15: **18** For I will not dare to speak of any things save those which Christ wrought through me, for the obedience of the Gen'tiles by word and deed,

19 In the power of signs and wonders, in the power of the Holy Spirit; so that from Je-ru'sa-lem, and round about even unto Il-lyr'i-cum, I have fully preached the gospel of Christ;

20 Yea, making it my aim so to preach the gospel, not where Christ was *already* named, that I might not build upon another man's foundation;

21 But, as it is written,
They shall see, to whom no tidings of him came,
And they who have not heard shall understand.

Rom. 15: **18** For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gen'tiles obedient, by word and deed,

19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Je-ru'sa-lem, and round about unto Il-lyr'i-cum, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

21 But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

DAILY HOME READINGS

M.	Dec. 10.	Acts 16: 1-10.	"A Man of Macedonia."
T.	Dec. 11.	Acts 16: 11-18.	The First Convert in Europe.
W.	Dec. 12.	Acts 17: 1-15.	"These that Have Turned the World Upside Down."
T.	Dec. 13.	Acts 17: 22-34.	Paul Preaches on Mars Hill.
F.	Dec. 14.	Acts 26: 19-29.	Paul Preaches in Court.
S.	Dec. 15.	Acts 27: 14-26.	Paul Preaches on Shipboard.
S.	Dec. 16.	Rom. 10: 8-15.	Glad Tidings of Peace.

A GREAT MISSIONARY

Paul was the world's greatest missionary. A recent scholar who has gone over the ground traveled by the apostle, tells us that the very physical endurance needed to accomplish the task in so short a time as Paul did is reason not only for admiration but for amazement. He was one of the world's greatest travelers. He traveled over sea and land, day and night, summer and winter, to proclaim the gospel. From Tarsus, his own home, where he labored in obscurity for some years, he passed to Antioch, and from that center of Gentile life he went forth on missionary journeys until he passed from Asia to Europe, and at last preached the gospel at Rome, the world's capital. He had said: "So, as much as in me is, I am ready to preach the gospel to you also that are in Rome. For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

In writing of Paul's early life one author says: "Even before his conversion, Paul desired to be not merely a rabbi but a missionary; to devote his life to the propagation of true righteousness and to the overthrow of everything which in any way interfered with its advance, and which in any way hindered the people from giving themselves undividedly to the practice of the law."

His conversion changed not the passion but the purpose of his life. Christ became his Master, and he in turn became the bond slave of his Lord. His motto was "For me to live is Christ." One who has written beautifully of his devotion to Christ puts these words in his mouth:

"Christ! I am Christ's! And let the name suffice you;
Aye, for me, too, he greatly hath sufficed;
Lo, with no winning words I would entice you;
Paul has no honor and no friend but Christ."

To Think About: Make a list of the great qualities of the Apostle Paul. With what other man in history would you compare him?

THE MACEDONIAN CALL

Paul's great desire was to become a Christian missionary to his own people, the Jews. This desire was not granted. At his conversion the message of the Lord was, "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings." Paul would have begun his missionary work at Jerusalem, but that opportunity was denied him.

His headquarters were established not at Jerusalem, but at Antioch. Antioch was a great cosmopolitan center, and Gentile life there was more in evidence than in Jerusalem. It was a city of half a million people who had come out of all nations, and there the Early Church, under the leadership of Paul and Barnabas, began its work among the Gentiles, and it was there in that great city that the disciples were first called Christians.

From Antioch he set forth on his missionary journeys. Twice he traveled through Asia Minor, and then passed over into Europe, preaching in Athens and in Corinth, and always returning to report the results of his work. At last he was carried a prisoner of the gospel to Rome.

This lesson introduces us to Paul's call to preach the gospel in Europe. He had planned to pass from Troas down through Asia Minor again, but the Spirit of God suffered him not, and at Troas the call came to him to pass over into Europe. The great historian Guizot testifies that Paul did more for Europe than any other man. Little did he think that the Christian gospel would conquer Europe before it had conquered Asia.

To Think About: Did you ever think that Europe and America have been indebted to missionaries for the gospel? The gospel was born in Asia and passed from Asia over into Europe, and from Europe into America. What in turn is our missionary obligation to Asia, Africa, and Europe?

OUR MACEDONIAN CALL

Dr. Francis J. Hall of Pekin died from typhus fever, which was raging like a plague in Pekin in 1913. He had been attending a

Chinese native doctor who had been stricken, and in two weeks he, too, was dead. He was heard to say in his delirium: "I hear them calling. I must go. I hear them calling." It was the same Macedonian call which Paul heard, and which all Christians hear from all parts of the world.

That call is loud in our ears to-day. It comes from all over the world. It comes from Russia with its ignorance and superstition; it comes from the Near East, from the very land where Paul heard the message first, and it is calling out of its poverty and great need. Africa is calling; India is calling; China is calling. The call is not heard in the language spoken by any race, but in the language of the heart, the language of human need. It is the voice of Jesus speaking to us on behalf of other people.

To Think About: If you were going as a missionary to what land would you prefer to go, and in what capacity would you go? Give reasons for your answer.

MISSIONARY DISCOURAGEMENTS

Paul, like other missionaries, had reason to be discouraged and disappointed. Perhaps he expected great audiences and great opportunities to preach the gospel when he passed over from Asia into Europe. Such was not the case. If you read the story you will find that he discovered his opportunity with a little group of women who had met for prayer by the riverside. Phillips Brooks in commenting on this fact says:

"When he went over there the next day, he found what?—a few bigoted Jews, some crazy soothsayers and witches, multitudes of indifferent heathen, a few open-hearted men and women who heard and believed what he had to tell them, but not one who had believed before, or wanted to believe—not one who met him at the ship and said, 'Come, we have waited for you; we sent for you; we want your help.' But what, then, means the man from Macedonia? If he was not the messenger of the Macedonians, who was he? Who sent him? Ah! there is just the key to it. God sent him. Not the Macedonians themselves. They did not want the gospel. God sent him, because he saw that they needed the gospel."

It has often been so with missionaries. When Henry Martyn landed in Asia he said, "Now let me burn out for God," but Henry Martyn found danger and persecution and disease awaiting him, and before many years his life was at an end.

Our duty is clear. The reward is with God. The sower goes forth to sow, but it may not be he who reaps the harvest. Missionary work is the story of patience, of prayer, and of much labor. In the words of Jesus the missionary sees "first the blade, then the ear, then the full grain in the ear."

To Think About: With what discouragements did Paul meet in

his work? What in your judgment is the most discouraging part of a minister's or of a missionary's work?

A PERSONAL WORKER

Paul, however, was not discouraged with small audiences. He was an untiring personal worker. He was always leading some one to Christ. Whether in prison or in shipwreck he was face to face with some one to whom he was presenting the gospel. This, too, was the Master's way. Jesus often had an audience of one. The Christian Church has grown through individual work for individuals. It is said that through personal work done in the prisons in Korea the gospel has spread to all parts of that nation.

To Think About: Name over the individuals whose names are recorded in the New Testament whom Paul led to Christ.

MISSIONARY ENCOURAGEMENT

The book of The Acts closes with a note of confidence and encouragement. Paul went to Rome a prisoner, and at last became a martyr, but he knew that even persecution and death worked for the advancement of the Kingdom. Even into Cæsar's household the knowledge of Christ entered. It was Paul's mission to preach the gospel in places where Christ was not known, and before he died he had preached in the capital cities of the world.

Paul's world, however, was a small world. It was bounded by the Mediterranean. Ours is a larger world. It has no boundaries. As the tides touch the shores of all nations, so does the gospel. Think of the restlessness among the nations, and their feeling out, perhaps unconsciously, for Christ. Confucianism confesses that it has no power. India is telling her people to go back, back to the Vedas. Africa is reaching out hands to any faith higher than her own, and Christ is the only Hope. To-day the Bible is being circulated in more languages than any other book. It has been printed in seven hundred and seventy languages and dialects, and every year thirty million copies of the Bible, in whole or in part, are being sent out into all the earth.

To Think About: Is the world getting better? What progress has been made in making the gospel known to all lands?

TWO QUESTIONS

1. If you had one hundred thousand dollars to spend on foreign missionary work how would you invest it? How much would you give to education? to medical missions? to evangelism and so on?

2. If you were investing your life in foreign missons to what country would you go, and in what capacity? Would you go as a preacher, as a doctor, or as a teacher?

UNIVERSAL REIGN OF CHRIST

Christmas Lesson

THE GOLDEN TEXT: "Ask of me, and I will give thee the nations for thine inheritance,
And the uttermost parts of the earth for thy possession."—Ps. 2: 8.

TEXT OF LESSON, Isa. 11: 1-10; Ps. 2: 8.
For entire lesson, see Isa. 9: 6, 7; 11: 1-10; Psalm 2.

AMERICAN STANDARD VERSION

Isaiah 11: 1 And there shall come forth a shoot out of the stock of Jes'se, and a branch out of his roots shall bear fruit.

2 And the Spirit of Je-ho'vah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Je-ho'vah.

3 And his delight shall be in the fear of Je-ho'vah; and he shall not judge after the sight of his eyes, neither decide after the hearing of his ears;

4 But with righteousness shall he judge the poor, and decide with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the girdle of his waist, and faithfulness the girdle of his loins.

6 And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

7 And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den.

9 They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Je-ho'vah, as the waters cover the sea.

10 And it shall come to pass in that day, that the root of Jes'se, that standeth for an ensign of the peoples, unto him shall the nations

AUTHORIZED VERSION

Isaiah 11: 1 And there shall come forth a rod out of the stem of Jes'se, and a Branch shall grow out of his roots:

2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

3 And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

10 ¶ And in that day there shall be a root of Jes'se, which shall

seek; and his resting-place shall be glorious.

* * * * *

Psalm 2: 8 Ask of me, and I will give *thee* the nations for thine inheritance,
And the uttermost parts of the earth for thy possession.

stand for an ensign of the people; to it shall the Gen'tiles seek: and his rest shall be glorious.

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Psalm 2: 8 Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession.

DAILY HOME READINGS

M. Dec. 17. Isa. 9: 1-7. The Universal Reign of Christ.
T. Dec. 18. Isa. 11: 1-10. A Kingdom of Righteousness and Peace.
W. Dec. 19. Psalm 2. A Conquering Kingdom.
T. Dec. 20. Isa. 2: 1-5. An Exalted Kingdom.
F. Dec. 21. Dan. 2: 36-45. A King's Dream and a Prophet's Vision.
S. Dec. 22. Luke 2: 8-20. For the Glory of God and the Good of Man.
S. Dec. 23. Ps. 72: 1-8. The Reign of the Righteous King.

THE COMING SAVIOUR

The Old Testament tells of the coming Saviour. The New Testament tells of the Saviour who has come. Nowhere in the Old Testament is the testimony so clear as in Isaiah, where again and again we have prophecies of the Christ who is to come; and nowhere in Isaiah do we find a more beautiful and complete portrait of the coming Christ than in this Christmas lesson.

The prophet had just told in the previous chapter of the fall of the great Assyrian Empire. He had told how Jehovah himself swung the ax that felled the mighty tree of Assyria. The prophet likened Assyria to a cedar tree. When a cedar falls, it dies and perishes forever. Assyria had fallen to rise no more. Israel, on the other hand, was like an oak. When an oak is felled it sends out shoots which grow into other oaks, and Israel, though carried into captivity and destroyed, would send forth one shoot which would grow into a mighty tree.

This is the way Isaiah speaks of the coming of the Christ. He was to come of the royal line of David. This is what he means by "a shoot out of the stock of Jesse." Jesus came of the tribe of David, and, therefore, he was of royal ancestry. He was a king. The Wise Men came out of the East saying, "Where is he that is born King of the Jews?" Pilate asked Jesus, "Art thou the king?"

Jesus was a King, but not a king after the order of this world. His Kingdom was not of this world. The title above his cross was "Jesus of Nazareth, the King of the Jews." Jesus is indeed King of kings, and Lord of lords.

To Think About: Jesus came into the world of Jewish ancestry. Think of the relation to the world of the Jewish people to-day. Why do the Jews still refuse to accept Jesus as the Christ?

THE CHARACTER OF CHRIST

The prophet portrays the coming Christ in words that are big with moral and spiritual meaning. He is to be possessed of a wonderful character. The Spirit of the Lord will rest upon him, and from this divine endowment wonderful gifts and grace will be bestowed upon him. He will possess all the intellectual qualities of wisdom and understanding. He will have wonderful practical gifts of counsel and might, and, above all, he will possess spiritual gifts of knowledge and the fear of the Lord. It is a portrait of a perfect character full of grace and truth.

If we remember that Isaiah was speaking almost eight hundred years before Jesus came into the world, his prophecy becomes still more wonderful. Was there ever such a life as he described? You may search through all the Bible and through all history, and you will find only one. The character of Jesus alone fits this prophetic portrait, and he alone possesses the qualities spoken of in Isaiah's picture. The Spirit of the Lord was upon him, and none was ever so wise, so practical, so spiritual as he.

To Think About: Why is it that we can compare Jesus with this ideal drawn by the prophet but cannot compare him with any person in history?

THE KINGDOM OF CHRIST

The prophet, having described the character of the King, proceeded to outline the coming Kingdom which he would establish in the earth. He shall be guided by one motive, the fear of Jehovah. His rule would be not according to appearances, but according to truth and reality. He will give justice to the poor and humble, and overthrow the power of wickedness. Righteousness and fidelity will characterize all his government.

These words do not sound new or strange to us. They set forth the principles of the gospel, and the outline of the Kingdom of Christ as set forth by Jesus in the parables of the Kingdom. "Late at night, when the decks were silent on a great Atlantic liner, long before the war, I found myself alone with a man famous in the public life of the United States. We fell into serious conversation about the social conditions of our great cities. I asked him what remedy he proposed, and he replied, 'An Emperor.' I expressed my astonishment that any citizen of your great Republic should have cherished such a hope. 'Yes,' he replied, 'an Emperor—and his name is Jesus Christ.' The Emperor has come, and this is the day of his empire. Long ago he founded it in sacrifice, bringing peace by the blood of his cross. That peace has been long in coming, and many brave men's lives have been made conformable unto his death that it might come."

To Think About: What influence does Jesus exert to-day upon the governments of the world? Give reasons for your answer.

THE PRINCE OF PEACE

The prophet tells us that the fruit of righteousness is to be peace. The King who reigns in righteousness will have throughout his Kingdom peace and confidence. It is a beautiful picture.

The prophet suggests that there shall be peace between man and nature. The Scriptures have much to say about the result of sin upon the lower animals.

This peace, however, will reach farther than nature. It will exist between man and man, and will put an end to war and the cruelty of war. We have had enough of war, and even now the sky is full of war clouds. What hope have we that we will some day have a world without war? A great army will not put an end to war. Neither will treaties of peace. Righteousness alone can bring in the era of peace, and righteousness will come when Christ is enthroned in the hearts of men and in the legislatures of nations.

To Think About: What can the young people of America do to help to make future wars impossible?

CHRIST'S UNIVERSAL REIGN

The prophet speaks of the coming of the time when not only in Israel but throughout the whole world peace and righteousness shall reign supreme. The last verse of the part of Isaiah's prophecy given in our lesson reads: "And it shall come to pass in that day, that the root of Jesse, that standeth for an ensign of the peoples, unto him shall the nations seek; and his resting-place shall be glorious." The last verse of the lesson, taken from Psalm 2, gives us the great hope: "Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession."

It is a hope based on the power of Christ and the need of the world. The world calls for righteousness and peace and the love which only Christ can give, and unto him all power has been given in heaven and in earth. The eyes of the world look to him, and the message of the Christmas angels is still the only hope of the world.

To Think About: Try to put into words your answer to these two questions: What does Christmas mean to me? What does Christmas mean to the world?

FOR FURTHER THOUGHT AND STUDY

1. Where does the New Testament speak of Jesus as a King?
2. What quality in Christ makes the strongest appeal to you?
3. Why do nations delay in regulating their policies by the principles of the gospel?
4. Why does war continue to dominate the thought of the world?
5. What hope is there that some day we may have a world without war?
6. What effect has missionary work upon the peace of the world?

REVIEW; THE WORLD FOR CHRIST

THE GOLDEN TEXT: "They shall utter the memory of thy great goodness,
And shall sing of thy righteousness."—Ps. 145: 7.

DAILY HOME READINGS

M. Dec. 24. Gen. 17: 1-8. God's Missionary Message to Abram.
T. Dec. 25. Isa., ch. 62. God's Missionary Message to Israel.
W. Dec. 26. Micah 4: 1-7. The Prophet's Missionary Vision.
T. Dec. 27. John 1: 1-14. The Word of God Made Flesh.
F. Dec. 28. Matt. 28: 16-20. The Last Command of Jesus.
S. Dec. 29. Acts 13: 1-15. Missions in the Early Church.
S. Dec. 30. Titus 2: 11-14. Salvation for All Men.

THE PRESENT MISSIONARY OUTLOOK—THE NEW WORLD

We live in a new world. Europe is nearer us to-day than Chicago was to New York a century ago. What happens in Africa is known the next hour in America. Telephone, telegraph, and wireless have made the world one. Can the world, however, be made one by material things? Is it not thought, and ideas, and religion that can make the world really one?

THE MISSIONARY OUTLOOK

The Church has sent forth its missionaries into all the world. Christian nations now feel a sense of responsibility for less favored peoples. Seventy per cent of the people of the world are governed by Christian governments, but only thirty-three per cent of the people are Christian. The Christian world must not fail in its responsibility or its stewardship, for the welfare of any nation is not safe until the whole world is safe. To-day all parts of the world are open to the gospel. In Tibet, for example, Nepal, Afghanistan, and Bhutan it is still unlawful to preach the gospel, but even there missionaries have gone proclaiming the unsearchable riches of Christ.

MISSIONARIES AND RELIGION

All missionaries, of course, minister to the religious needs of those to whom they go. Nearly two thirds of all mankind still worship after empty forms and degrading superstitions. To-day the principal religions of the world may be classified as follows:

Christians	566,000,000
Taoists and Confucianists	301,000,000
Mohammedans	219,000,000
Hindus	210,000,000
Animists	136,000,000
Buddhists	135,000,000
Shintoists	20,000,000
Jews	14,000,000
Unclassified	16,000,000

Jews and Mohammedans worship one God, the Jews taking their religious ideals from the Old Testament and the Mohammedans from the Koran, but none of these religions present to their people the Christian view of the God to whom we pray as to a Father, to whom we go as to a Friend. Not one of them can give an invitation like that of the New Testament, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

MISSIONARIES IN EDUCATION

The program of the missionary enterprise includes schools and colleges. Only one man in twelve in the non-Christian world can read or write. Only one woman in twenty-five can read or write. Christianity demands that we be able to read the Bible, and mission schools are laying the foundations of intelligent Christian life in all parts of the non-Christian world.

In Central Africa there are whole villages where not a single person can read. Before the missionaries went to Africa only one tribe had a written language. There are more than fifty million children of school age in India, but only six out of every one hundred people in India can read or write. The mission schools in all lands are training up the future leaders of the native people.

Supersition and idolatry disappear before the light of the truth and the knowledge of God.

MISSIONARIES IN HEALTH

A great part of the population of the world lives a life of struggle with poverty and disease. The United States has nearly one hundred medical schools, one for almost every million of population. China has one medical school for each sixteen million people, and these schools are far below the standard. Egypt has one for each twelve million. Siam has one for each eight million people. Millions of people are born into the world and pass out of it without any medical attention. Plague and disease, like grim ministers of the night, have brought fear and terror to countless millions. Jesus taught us to treat the human body with reverence. Jesus is himself the Great Physician, and Christian medical missionaries and Christian nurses have followed him in bringing comfort and healing to those who suffer.

SOCIAL SERVICE MISSIONARIES

Every missionary is a social-service worker in the best meaning of these words. Think for a minute of what the missionary has done for the women of the non-Christian world. The non-Christian religions of the world make women slaves. Polygamy and slavery drag down womanhood and childhood. Child marriage has made life for the girlhood of India a tragedy and now industrialism in India and Japan has brought slavery to countless thousands of children. Chris-

tianity brings with it social uplift and the sweetening of life. It teaches the dignity of work to those who feel it beneath them to work, and brings a day of rest and better surroundings and a true ideal of home to those who have been submerged in the ignorance and poverty of idolatry.

THE NEED OF THE WORLD

Almost two thirds of the area of the world is still non-Christian. There are one hundred and sixty million people who are untouched by Christian missions. Twenty-six millions of the natives of Africa have no missions near them. Thirty-five to forty millions in China are unclaimed by any missionary society, and yet China is open everywhere to Christian missionary effort. It is surely within the power of the Christians of the world to tell all people the story of the Christ. We can give the gospel to the world if we will make the necessary effort and sacrifice.

There are three things we can do. We can pray. Jesus said, "Pray ye . . . the Lord of the harvest, that he send forth laborers into his harvest." We can give. America is rich, and a tithe of the wealth of America would send the gospel into all parts of the world. We can go. It is not fair to ask others to do what we ourselves are unwilling to do. No missionary thinks his work sacrifice, but a great, priceless, swiftly passing opportunity.

FOR FURTHER THOUGHT AND STUDY

1. What departments of work are included in the missionary program?
2. What is the relation of poverty and disease to true religion?
3. What place have womanhood and childhood in non-Christian lands?
4. Name the great religions of the world and their distinctive beliefs.
5. If you were going into the Christian ministry would you stay in America, or go into foreign fields?
6. If you were going to be a doctor or a nurse where would you do your life work?

CORRELATED TOPICS FOR YOUNG PEOPLE'S MEETINGS OR EXPRESSIONAL ORGANIZATIONS

See paragraph 6 of article "The Young People's Quarterly," page 1.

Topic for October 7, 1923. The Christian and Missions. Gen. 12: 8, 9

Personal Loyalty to Christ

1. What was the character of the religions of Canaan, to which Abraham went?
2. What would it mean for him to erect an altar to Jehovah in the land of Canaan?
3. How should the Christian take his religion with him into business? into society? into school life? into irreligious circles?
4. What should be the Christian's attitude toward those who differ with him on the subject of religion?
5. How can the Christian keep loyal to Christ and at the same time keep on friendly terms with those who are not loyal to Christ?

Spreading the True Religion

1. How can the Christian promote true religion in his home and family?
2. How can the Christian promote true religion in his community?
3. How can the Christian promote true religion in the world?

Substance and Service

1. How can the Christian make his money count for the spread of the gospel?
2. How can the Christian make his personality and talents count for the spread of the gospel?

Possible Projects

Try to enlist every member of the society as a systematic and proportionate giver, in whose budget of benevolences missions will be given an adequate place.

Try to enlist members of the society for personal service in the church and the community in connection with evangelistic and missionary work.

Try to lead members of the society to dedicate their lives to full-time service for Christ at home or abroad.

Because the same project may not always meet the needs of societies in different communities and in different circumstances, a

number of projects are suggested in order that there may be room for choice. Some projects may be carried out in a week, but others will require a longer time. Any project which is undertaken should be carried on to completion. Sometimes it will be wise to continue an old project rather than undertake a new project if the new cannot be added without interfering with the completion of the old.

Topic for October 14, 1923. Christian America. Ex. 19: 1-6

What God Has Done for America

Compare what is said in the topic passage concerning Israel with what might be said of America.

1. What place did the religious motive have in the early settlement of America?
2. What was the attitude of the early Americans toward God?
3. How was God recognized in America's struggle for independence?
4. What place have Christianity and the Bible had in molding American ideals?
5. What does America owe to God-given natural resources? to the providence of God in history? to the influence of faith in God in the lives of her citizens?
6. To what place have the ideals of America brought her among the nations to-day?

What God Expects of America

1. What was God's purpose in calling Israel out of Egypt and settling the nation in Canaan?
2. What purpose has God for America, whose citizens have been gathered from the nations and settled in the Western Continent?
3. What has the Church in America done for the cause of foreign missions?
4. What is America's share in the great task of foreign missions?

America's Peril

1. Is there any tendency in America which corresponds to Israel's service of idols?
2. What dangers threaten the Christian life of America?
3. What can the Church do to make America true to God and to Christian ideals?

Possible Projects

Start a home- and foreign-mission study class to awaken an intelligent consciousness of America's need and America's duty.

Coöperate in a good-citizen movement in your community.

Plan to increase the society's budget for home and foreign missions.

Coöperate in a good-citizen movement in your community.
Plan to increase the society's budget for home and foreign missions.

Topic for October 21, 1923. America and the Immigrant. Deut. 4: 5, 6

America's Duty to the Immigrant

Carefully read the topic passage and compare what is said concerning Israel with what might be said of America.

1. How does the fact that the Constitution of the United States was built up on the constitution of the Presbyterian Church affect your thinking in regard to the foundation of American Government?
2. What in the Constitution makes it a document favorable to the immigrant?
3. In what way should legislation protect people who come to us from other countries?
4. How does the attitude of Americans toward the Constitution and toward legislation affect the immigrant?
5. Why should Americans be more concerned about keeping the prohibition laws as they consider the immigrant?

The Immigrant's Duty to America

1. How far should the immigrant go in abandoning his old customs, language, laws, ideals?
2. "America spells opportunity." Does this mean that the immigrant is to exploit America for his own selfish ends?
3. What can the immigrant contribute to America in physical, intellectual, spiritual, and social ways?
4. Why should the immigrant seek to become naturalized as soon as possible?
5. Why should immigrants be as loyal to America's laws and ideals as those who are nativeborn?

Possible Projects

1. Interest the foreign young people of the neighborhood in the church by inviting them to a social. Continue this effort with a careful follow-up system.
2. Start a class for teaching English to foreigners in night schools in the neighborhood, or enlist volunteers to serve in such a community school.
3. Ask a minister of the gospel to go with you into a foreign section on Sunday afternoon for a religious service. Determine first whether the conditions are favorable.

Topic for October 28, 1923. Honoring God Through Speech. Zeph. 3: 8, 9

Speech and Morals

1. What do the following words of Isaiah, written before the Exile, reveal concerning the morals of Israel: "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips"?

2. What do Zephaniah's words in the topic text, written after the Exile, reveal concerning the moral conditions of Israel? Had the conditions improved since Isaiah's time?

3. How near can we come to gauging the morality of a nation by its speech?

4. What makes it so difficult for missionaries to translate the Bible, especially such words as "love" and "grace," into some heathen languages?

Impurities of Speech

1. What can be said about the statement: "I swear merely to let off steam"?

2. In what ways has cursing and vulgarity been a disadvantage?

3. How does slang indicate the company that the user of it keeps?

4. How may gossip be dangerous?

Speech and the Heart

1. What is meant by "refined" speech? What difference should culture make in speech?

2. Which is more important in pure speaking, the head or the heart?

3. Why is so much said in the Bible about right conversation?

4. In what ways can the Christian make his speech count for the advancement of Christ's Kingdom?

Possible Projects

Observe the rule that in all gatherings, particularly in those of an informal nature, such as socials, picnics, and so forth, there shall be no slang, much less cursing or vulgarity.

Let members make a cloth banner in colors of the class, for example, on which are the words, "We Talk About the King's Business Here." Display it on the wall.

Interest the members in assisting at children's playgrounds. Whatever keeps the children off the streets, where the habit of evil speaking is formed in so many cases, will be of untold value.

Topic for November 4, 1923. Law and Reform. Deut. 31: 24-29

The Necessity for Law

1. Why did God give Israel the Ten Commandments? Are they still in force?
2. For what reason were other ordinances given to Israel?
3. Why are some of the ordinances of Israel no longer effective?
4. What are some of the laws of the United States which have been made necessary on account of conditions which have arisen?
5. What can be said concerning the statement that law is a policeman?

Loyalty to Law

1. Why should all citizens obey the nation's laws?
2. What argument, if any, is there for personal liberty in the matter of abiding by the law?
3. What reforms have taken place in America through laws and loyalty to them?

The Law of Love

1. What place has legislation in making a nation righteous?
2. How may the law be a guide toward a right understanding of truth and righteousness?
3. In what ways have some men been benefited by laws which they have hated?
4. How may wise international laws help to bring the nations to a better understanding, and pave the way for brotherhood and peace?

Possible Projects

Let the Good Citizenship Committee or a similar committee write to the Presbyterian Board of Temperance and Moral Welfare, Columbia Bank Building, Pittsburgh, Pennsylvania, for literature concerning reforms.

Let the Good Citizenship Committee also write to congressmen, expressing their wishes concerning reform bills.

Try to get all the members to pledge loyalty to the local laws and ordinances. This will make for coöperation in such things as speed limits and sanitation. What else can you add to the list?

Topic for November 11, 1923. The Blessing of Sharing. I Kings 17: 8-16

The Widow's Meal and Oil

1. What was the nationality of this woman?
2. What was the nationality of Elijah?

3. For whom did she intend to use her handful of meal and little oil?
4. With whom did she share it?
5. What was the result of her sharing?
6. What did Elijah share with the woman?

The Christian's Bread and Water of Life

1. What does the Christian possess that the world does not possess?
2. Who needs what the Christian possesses?
3. What will be the result if the Church refuses to share its possession?
4. What will be the result if the Church generously shares its blessings?
5. What has been the effect of the missionary spirit on the Church's own life?
6. Has the society any special possessions that others in the Church or the community need?
7. How can the society's blessings be shared with others?

Possible Projects

Give a social for all the young people of the church and Sunday school and, if it seems wise, of the community.

Send where it can be used any equipment or materials which the society no longer requires for its own work.

Initiate or continue definite effort to win others to Christ.

Endeavor to add new contributors to the missionary budget of the society and of the church.

Topic for November 18, 1923. The Call to Service. Matt. 9: 37, 38

A Variety of Labors

1. How did Jesus serve by his thirty years of carpenter work?
2. What determined the variety of Jesus' ministry?
3. Was Jesus' service in healing diseases an important part of his work? Why?
4. Under what circumstances did he teach?
5. Under what circumstances did he preach?
6. What other varieties of service did Jesus perform?

The Need for Service

1. Is the need for Christian service as great to-day as it was in Jesus' day? Why?
2. Why is agricultural work in India and in other countries so necessary?

3. Why is medical aid a pressing need in mission fields?
4. What makes educational work so imperative in heathen lands?
5. Why is evangelistic work needed so much at home and abroad?

Possible Projects

Let the Music Committee arrange engagements to sing at the homes of the sick and the aged people.

Let the Flower Committee provide a system whereby flowers can be taken regularly to hospitals.

See that the society is well represented at all young people's conferences, so that the call for life recruits for Christian service may come to as many as possible.

Topic for November 25, 1923. Preparing for Service. Matt. 28: 16-20

The Commission of the Disciples

1. Who were the Eleven?
2. What previous experience had they had with Jesus?
3. What was their attitude toward Jesus?
4. What does "make disciples" mean?
5. What were they to teach the nations?
6. When and how did they learn what they were to teach?

Our Commission To-Day

1. What truths does Jesus want the Church to teach the world to-day?
2. How can we learn Christian truth in order that we may teach others?
3. What must be our personal relation to Christ in order that we may be witnesses for him?
4. What training does the Board of Foreign Missions require of candidates for mission service?
5. What training does the Church require of its candidates for the ministry?
6. What training and experience should every Christian have to fit him to be a good witness for Christ?
7. What are the requirements for a Sunday-school teacher?

Possible Projects

Enroll members in the leadership-training department of the church school.

If such classes do not already exist, make plans, in consultation with the proper authorities, for the organization of leadership-training classes, or classes to study such subjects as Christian doctrine, Church

history, the use of the Bible in personal work, special phases of Christian work or society leadership, or other subjects which will prepare for Christian service in the Church.

Topic for December 2, 1923. The Power of the Church To-Day. Acts 2: 38, 39

The Spirit and the Church

1. Why is the Holy Spirit essential in founding a church?
2. How true is the statement that wherever the Spirit is, there is the Church?
3. Which is correct: First the Spirit, then the Church; or, First the Church, then the Spirit?
4. What makes the difference between the church and a literary or a charitable organization?
5. When, if ever, has the Church departed from the Spirit's leading?
6. What has contributed most to the Church's times of refreshing?

What the Church Is Doing

1. How does the Church to-day compare with the Early Church in spiritual power?
2. Can modern efficiency take the place of the Spirit? Why?
3. How does the Spirit do "big things" at home and abroad?
4. What grounds, if any, are there for the criticism that the Church does not do anything for the world?
5. How can the various activities of the Church, such as athletics, socials, training classes, industrial work, and pastoral calling be considered as the work of the Spirit?
6. How does the Church act as a recruiting agency whereby the Spirit calls forth laborers?
7. How can a prayer meeting be counted as real Church work? What may the united prayer of believers accomplish?
8. To what extent may a sermon that is directed by the Spirit change things?
9. How may the Spirit use the hymns of the Church to mold lives?

Possible Projects

Let all the members plan to attend the midweek prayer meeting of the church regularly through December. Pray for the Spirit's leading in the church. At New Year's the society may wish to put this plan in the form of a resolution.

Plan for a special prayer service for the last Sunday in the year.

Form deputation teams for Bible reading, song, and prayer in homes which religious services do not ordinarily reach.

Topic for December 9, 1923. The Church's Community Service. Acts 8: 4-8

In the Days of the Apostles

1. What effect did persecution and the scattering of the Christians have upon their religious life and upon their testimony for Christ? Acts 8: 4.
2. At this time the Christians were a "Jewish sect," and Samaria was anti-Jewish. How did this affect Philip's loyalty to the gospel of Christ? V. 5.
3. What different kinds of service did Philip render in Jesus' name? Vs. 6, 7.
4. Why did Philip's work bring joy to the city in which he lived? V. 8.

In Our Own Day

1. What should be the church's attitude toward opposition in the community?
2. How should the church meet the difficulties of its work?
3. What can the church do to win the favor of the community?
4. What must the church not do to win the favor of the community?
5. What kinds of service can the church render to the community?
6. Name some definite tasks for the community which the society can undertake in order to reveal to the community the love of Christ.
7. How can the society add to the joy of the community during the coming Christmas season?

Possible Projects

Plan some Christmas service to the community which will help the community to see that Christ is the heart of Christmas.

Plan for a White Gift service at Christmas for the society itself or in coöperation with the other organizations of the church.

Topic for December 16, 1923. The Home in Missions. Acts 16: 14, 15

The First Christian Home in Europe

1. Where was the city of Thyatira? To what European city had Lydia moved?
2. How did Lydia hear the gospel? What effect did it have on her?
3. What effect did Lydia's new experience have on her household?
4. How did the new Christian home help in the work of the Kingdom?

The Home as a Missionary Base

1. For the first three years of a child's life, does anything influence him more than the home?
2. What far-reaching effect do the first three years in the home have in the life of the child?
3. Why is it that ministers' children who become ministers and missionaries outnumber, in proportion, the children of doctors and lawyers who become religious workers?
4. What is the natural result of reading in the home about the missionary journeys of Paul, and offering prayers for the salvation of all nations?

The Home on the Mission Field

1. What is the difference between a heathen and a Christian home?
2. What are some of the changes that take place when a heathen home becomes Christian?
3. How may a missionary's home in a mission station affect the heathen homes about it?

Possible Projects

Let the society coöperate with the Home Department of the Sunday school in distributing tracts, magazines, and papers.

Enlist all the members in the practice of the "quiet hour," as a means of forming habits of home worship, and as a help in the campaign for the erection of the family altar.

Let the society coöperate with the missionary society of the church in sending a missionary box. Find out if curtains, or other such things for the missionary's home, would be acceptable

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Topic for December 23, 1923. The Secret of Peace. Isa. 11: 6-9

A Prophet's Vision

1. What transformation in the animals is implied in Isaiah's picture of the wild beasts doing no harm to the defenseless domestic animals, and in their all being under the control of a child? V. 6.
2. How does the changed appetite of the lion suggest the explanation of how Isaiah's prophecy is to be fulfilled? V. 7.
3. What will be the world's attitude toward the weak and defenseless when Isaiah's picture of peace comes true? V. 8.
4. How does Isaiah say that universal peace will be secured? V. 9.

Our Part in Bringing Peace

1. What change is necessary in our enemies in order that they may become our friends?

2. What change, then, is probably necessary in ourselves if we are to be the friends of all men?
3. What is the only power in the world that can put love in the place of selfishness, cruelty, and hatred in the hearts of men?
4. How can this power be brought into the lives of men?
5. What can the society do to bring this power into the lives of more people?
6. Why is Christmas an especially good time to consider the needs of the cause of foreign missions?
7. What is the society doing to spread the gospel of Jesus?

A Project

Make this a meeting of dedication of self, substance, and possessions to Christ who gave himself for us.

Topic for December 30, 1923. (Review.) The Universal Love of God. John 3: 16

God's Love for All Classes

1. Why does God love the poor man as well as the rich man?
2. Why is Christ's concern for the poor and needy greater than it is for the well-to-do?
3. What is the significance of Christ's lowly birth?
4. Why is class hatred contrary to the will of God?

God's Love for All Races

1. What difference does the color of skin or facial contour make in God's sight?
2. What have missionaries discovered in regard to the appeal of the gospel to various races?
3. Why is race prejudice a hindrance to the cause of foreign missions?

God's Love of Men of All Creeds

1. What makes it difficult for us to believe that God loves a Mohammedan as much as he loves a Presbyterian?
2. How can God love the Hindu, who has a defective creed, as much as he loves the Christian who believes in God's Son?
3. Why should our attitude toward men of other creeds be an attitude of sympathy and helpfulness rather than of pride?

A Project

Let the Prayer-Meeting Committee take charge of the service suggested in the Topic for December 2. Let the chairman of the committee suggest names of missionaries and mission fields as subjects for sentence prayers in which all the members may take part.

The International Sunday School Lessons

UNIFORM SERIES
FOR JANUARY, FEBRUARY, MARCH, 1924

Theme: Outline of Old Testament History, from Abraham to Solomon

January 6. A Chosen Leader and a Chosen Land.
Lesson Material: Gen. 12: 1 to 25: 10.

January 13. The Long Sojourn in Egypt.
Lesson Material: Gen., chs. 37 to 50.

January 20. Moses Called to Deliver Israel.
Lesson Material: Ex. 1: 1 to 12: 36.

January 27. Israel Saved at the Red Sea.
Lesson Material: Ex. 12: 37 to 18: 27.

February 3. What Israel Learned at Sinai.
Lesson Material: Ex. 19: 1 to 24: 8; Lev., ch. 19; Deut. 4: 32-40.

February 10. The Failure at Kadesh.
Lesson Material: Num. 13: 17 to 14: 45; Deut. 1: 26-40.

February 17. Joshua and the Conquest of Canaan.
Lesson Material: Josh., chs. 1 to 11, 23, 24.

February 24. The Period of the Judges. (May be used with Temperance Applications.)
Lesson Material: Judg., chs. 2 to 16.

March 2. The Revival Under Samuel.
Lesson Material: I Sam., chs. 1 to 7.

March 9. The Reign of Saul.
Lesson Material: I Sam. chs. 8 to 15.

March 16. The Reign of David.
Lesson Material: I Sam., chs. 16 to 31; II Samuel.

March 23. The Reign of Solomon.
Lesson Material: I Kings, chs. 3 to 11; II Chron., ch. 1.

March 30. Review: Abraham to Solomon.

The International Sunday School Lessons

UNIFORM SERIES FOR APRIL, MAY, JUNE, 1924

Theme: Outline of Old Testament History, from Abraham to Solomon (Continued)

April 6. THE KINGDOM RENT ASUNDER.
Lesson Material: I Kings 12: 1 to 16: 28.

April 13. ELIJAH AND THE STRUGGLE WITH BAAL.
Lesson Material: I Kings 16: 29 to 19: 21.

April 20. EASTER LESSON—THE RISEN CHRIST.
Lesson Material: Mark 16: 1-15.

April 27. AMOS AND HOSEA PLEADING FOR RIGHTEOUSNESS.—(TEMPERANCE LESSON.)
Lesson Material: Books of Amos and Hosea.

May 4. THE ASSYRIAN EXILE OF ISRAEL.
Lesson Material: II Kings, chs. 11 to 17.

May 11. JEHOIADA'S VICTORY OVER BAAL.
Lesson Material: I Kings 14: 21 to 15: 24; 22; II Kings, chs. 11; 12.

May 18. ISAIAH AND THE ASSYRIAN CRISIS.
Lesson Material: II Kings, chs. 18 to 20; Isa., chs. 36 to 38.

May 25. JEREMIAH AND THE BABYLONIAN CRISIS.
Lesson Material: Jer. 7: 1-26; 9: 1-9; 15: 1-10; 18: 1-12; 25: 1-14; chs. 26; 36; 38.

June 1. THE BABYLONIAN EXILE OF JUDAH.
Lesson Material: II Kings, chs. 21 to 25; II Chron., ch. 36.

June 8. EZEKIEL ENCOURAGES THE EXILES.
Lesson Material: Ps. 137: 1-6; Ezek., ch. 34.

June 15. THE RETURN AND THE REBUILDING OF THE TEMPLE.
Lesson Material: Ezra, chs. 1; 3; 4 to 6.

June 22. REFORMS UNDER EZRA AND NEHEMIAH.
Lesson Material: Ezra, chs. 7 to 10; Neh., chs. 5; 8; 13.

June 29. REVIEW.—REHOBOAM TO NEHEMIAH.